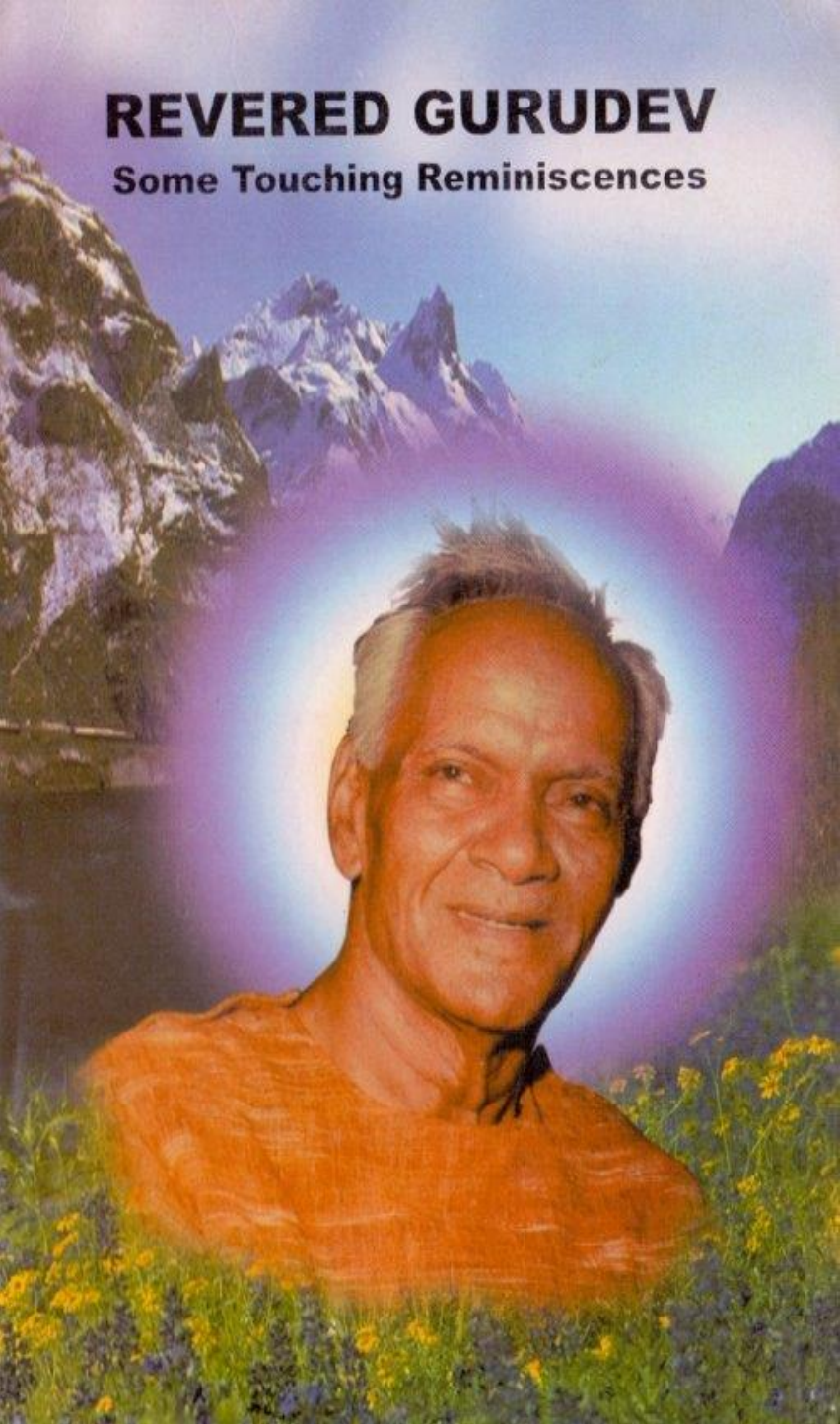
REVERED GURUDEV

Some Touching Reminiscences



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SOME TOUCHING REMINISCENCES

Written by
Pandit Lilapat Sharma

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Introduction

It must be considered my life's unique good fortune and coincidence that I received the nearness and protection of an Avtari soul in the form of a Guru's power. After the death of Rev. Gurudev, many members of the mission insisted upon me to highlight those important inspirational incidents by which, even the public at large can learn and be in the forefront on the path of public-service and satisfy everyone's curiosity.The book 'My will and heritage' written by Rev. Gurudev is to-day doing the work of a column of light for the devotees desiring salvation. That book is appropriate for knowing and understanding the extent of penance, fortitude and labour behind his achievements, but there is eagerness in every devotee to learn about whatever I learnt by remaining with him as his humble follower and the various forms in which I saw him. I have been ignoring or avoiding their insistent demand for a long time. But ultimately I am willing to reveal those life's axioms on whose strength to-day I am in this position.

In the book titled 'Pragyavtar, hamaare Gurudev {intelligence-incarnate our Gurudev}' I have written about incidents and occasions in the life of Rev. Gurudev. But you will read those inspirational incidents which occurred with me in the presence of Rev. Gurudev and know the type of life I led at every step in different situations and what message he preached by his own conduct. Whatever I learned and received by surrendering my ignorant self and made my life fulfilled--it is my belief that this book filled with the memories of this long life will give direction to every traveller on the path of public service. Hanumanji staying on Rishyamuk mountain as the servant of king Sugriv had recognised Bhagwan Shri Ram with his clever intelligence. In the same manner, I too recognised Rev. Gurudev in the form of Shri Ram and from that time onwards my whole life has been surrendered to work with the attitude of 'no rest for me without doing the work of Shri Ram'.

-Pandit Lilpat Sharma

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The first glimpse of Rev. Gurudev

The principal worker of Gayatri Parivar (family) in Dabra was Shri Dwarika Prasad Baderiya. Later on Gurudev renamed him as Dwarika Prasad Chaitanyaji, whom we all now know as Chaitanyaji. He gave me Gurudev's literature in Dabra. I read the literature and it impressed me so much, that every day, until I read that literature, I used to be ill at ease. I started realising that I had never come across a writer who had written such profound literature because I had a liking for reading books. First, when the literature cast such a deep impression upon me, I had not cast my eyes upon Gurudev. I was only profoundly impressed by his literature. Whichever new book was printed, Shri Dwarika Prasad Chaitanyaji would come and give me.

One day he told me that his Gurudev is coming and that they are also going to perform the Panch Kundiya Yagya (prayers over five holy pits of fire with offering of oblations). I asked him to tell me about whatever work I could do as service for the above holy work. I also told him that I desired to have a glimpse of such a great man. Chaitanyaji gave me a small pouch and told me, "This contains my wife's ornaments. By selling them, some finance will be arranged, and if you can arrange some more money, I will get help in carrying out the arrangements for the yagya." At that time, I was the president of the association of textile-mills. I asked him the amount of the money required. (At that time Chaitanyaji was just a young man of 20-21 years). He said that a sum of rupees five hundred would be enough and that he will also try to collect some money. I asked him how a Panch-Kundi yagya be performed with a mere five hundred rupees and sent Chaitanyaji alongwith the secretary of the textile-mills association to various mill-owners. That very day nearly 3100 rupees were received through their co-operation. When Chaitanyaji came, he said to me, "All my problems have been solved." This happened around 1956. At

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that time a very glorious yagya-pandal was made and I told one mill's engineer and other staff to help in the yagya because I was already a worshipper of Gayatri and this was a Gayatri-yagya.Dwarika Prasadji asked me to be the host for the yagya. I agreed and then the Kalash-yatra (procession with decorated water-filled pots carried by ladies on their heads) was taken out in Dabra. At that time there was a sanayasi-ashram (hermitage of monks) in Dabra and I used to visit it daily. I first studied the route of the Kalash-yatra from Chaitanyaji. It was a glorious procession. When the procession came near sanyasi-ashram, Chaitanyaji told me that now I will have to take ten ritual-baths. I agreed and took the ten ritual-baths and then the kalash-pooja (worship of the pots) was carried out by the ladies. The procedure of the ritual cast a deep impression upon me. As we started further with the chant of kirtans (holy psalms), the procession became a long one. We came to the yagya-shala (pandal). Here the pots were kept after the ritual worship, prasad was distributed (prasad is food made holy by first offering to the deity), a plan was made for the yagya-programme, and that day's work was over. That day Gurudev was to arrive by train. I had gone to the railway-station to receive Gurudev, half an hour before the arrival time. The train came. All of us had garlands in our hands. We looked into the first-class and second-class bogies, but Gurudev was not to be found. In my mind's eye, I had imagined Gurudev with a tripund-mark on his forehead (ash pasted in the form of three horizontal bars or lines on the forehead) and with a rosary of rudraksh-beads round his neck. I had imagined him to be wearing saffron-robes. I had imagined him to be looking like the traditional monk, but I could not see any such person on the railway platform. I was disappointed and thought that Gurudev had not arrived. From the last third-class compartment of the train a gentlemanly looking person carrying a tin-box and a bedding under his arm-

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pit came walking. Chaitanyaji ran to him, bowed down and took the box and the bedding from his hands. We were all watching and thought that some relative of his had come by the train. He was wearing a long robe reaching upto the knees and over that he was wearing a short jacket. I could not believe that this was Gurudev. I asked Chaitanyaji, "Has Gurudev not arrived?" Chaitanyaji indicated by his hand's gesture that this was Gurudev. All of us bowed down to Gurudev. On seeing Gurudev, I felt that he is really the symbol of Indian culture. When I read his literature, I had seen him in my mind as the best author. When I saw him in his simple dress on the station, I had a glimpse of the Indian culture. We brought Gurudev in a procession from the station to the yagya-pandal. During the day, the yagya was performed and, in the evening, Gurudev used to give lectures. When I first heard Gurudev's lecture, I said, "He is a great revolutionary thinker." It was a very revolutionary lecture. He was very much angry with the society. When he came down from the dais after his lecture, he told Chaitanyaji, "Son, you have made very good arrangement for the yagya and for food and accommodation. You must have done hard work for meeting its expenses." Dwarika Prasad Chaitanyaji said, "Gurudev, with your blessings, I could make the whole arrangement for this expense within one day with the help of just four to five people." I was standing there. Pointing towards me, Chaitanyaji said, "He is Pandit, President of the Association of Textile-mills. I had met him and he phoned some mill-owners and arranged for 3100 rupees within four to five hours." (At that time Rs. 3100 was a valuable sum).Within that amount, very good arrangements were possible. Gurudev looked at me and talked with me for some time. I returned to the mill. In the morning, bringing Dwarika Prasadji, Gurudev came walking to me in the mill. Gurudev made me sit near him and asked about my children's education, and about my daughter. I said, "The

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eldest daughter is married, and the two younger boys are studying." He asked about the health of all, just like a father asking his son about his whole family. My mother had died when I was just two years old, and father had died when I was about eight to ten years of age. I was the only child of my parents. I told him about practically all the events of my life. The talk went on for quite a long time. I felt that I was related to Gurudev since my previous birth and that my father has come to me. He called my wife, discussed her health, and asked almost everything. He talked with me in a very intimate manner and it left a deep impression upon me. When he returned to yagya-pandal, I also came walking with him. The yagya was started and after it ended, there was Gurudev's lecture. In that he told us to give up one bad habit and adopt one good habit and said that those who will not give up one bad habit and take up one good habit, will not get the benefit of the yagya. "You have called me here, so you must go only after giving dakshina (offering). One who has not taken part in the yagya and yet gives an offering will definitely get the benefit of the yagya." He called everyone near him and asked him what bad habit he had given up and which good one he had adopted. Hundreds gave up smoking bidi, cigarette, non-vegetarian food, liquor and gambling etc. and adopted one good habit such as recitation of the Gayatri-mantra, touching the feet of elders, sweet talk and eating food only after first offering it to God. Upto that day I had not seen a yagya where a person is made to give up a bad habit. So I asked Gurudev about the relationship between yagya and giving up a bad habit and adopting a good one. "In all the yagyas I have seen, the priests recite the mantras but no priest asks others to give up bad habits. You have adopted a new approach in this yagya." Gurudev said, "Son, yagya is only a symbol. Rituals are not everything. I keep telling people that the real aim of the yagya is to give up one bad habit and adopt

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one good one. Those who conduct yagya by mere recitation and lecture, they merely mislead and fulfil their ego." This left a big impression upon me. When it was time for Gurudev to go, he said - "Son, keep writing to me and spread my thoughts here. Dwarika Prasad is just a boy, keep on helping him." I said, "Gurudev, I shall certainly utilise my available time in propaganda." After this programme, Gurudev's letters started coming to me. (Recently I have published these letters in a book called 'Patra Patheya' (guidance through letters). I too used to write back to Gurudev. Now I was attracted to Gayatri Parivar (family). I had started taking part in all its programmes. Gradually I also learned how to perform ritual-worship, and started going from home to home to perform yagya.

Extended son's life-span

Mohanlal Lal Dalal was doing brokerage for our mill. His one-year old son died. When I heard this sad news, I went to console him. He said, "How long can I have courage, now I have lost confidence, I will give up my life." He said, "Three sons were born to me, each one died within one year from birth. On hearing this, I too felt very sad. I told him, "This time a boy will be born to your wife and he will live a full life. At the time of his birth, we will perform the Gayatri yagya and at the same time perform the naming ceremony also." I returned home after consoling him. After that once again his wife gave birth to a boy. I went to him and told him with full faith - "The boy will live a full life." I made preparations for a five-kundiya yagya. Chaitanyaji used to conduct yagyas in those days. He arranged a very beautiful yagya-pandal. The broker called all relatives. That yagya was performed with the help of local workers of the mission. We had not informed anyone about it and not dropped a letter to Gurudev about it. The yagya was conducted with great pomp. All the people of Dabra took part in it. Now it was time for the naming ceremony and Mohan Lal told me, "You

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only should name him." After the ritual for the naming ceremony, I gave him the name 'Guruprasad'. The yagya went on for three days in a very nice manner. The fourth day was the last day of the yagya. The programme went on very well. After the conclusion of the yagya, all those present were doing the parikrama, i.e. going round the holy-fire. The sounds of the psalm "Yagya roop prabho hamare (Our God in the form of yagya)" were echoing in the atmosphere. Suddenly, unknown to anyone the yagya-pandal caught fire. The yagya pandal was decorated with saris and there were a lot of goods. Within a short time the pandal turned to ashes, but the pictures of Goddess Gayatri and Rev. Gurudev were unscathed. Thousands of men and women were present, but nobody was even slightly hurt or burnt. The other priests who were present, made a great commotion and said that the fire was the result of chanting the wrong mantras, and because women had taken part in the ritual of the yagya. Everywhere there was a feeling of horror. All the relatives of Mohan Lal - men and women - had tears in their eyes. They all started crying. I too felt shocked and wondered, "What has happened?" I too started repenting. Suddenly I gathered up courage and spoke into the mike, "Brothers and sisters, this yagya has been initiated by me. Whatever its punishment, let it come to me, and whatever its benefits, may they go to those who took part in it." After a lot of persuasion, the crying stopped. Because I was the president of the Association of Textile Industry, nobody said anything to me, but fear persisted in my heart. Anyone in my place would have suffered badly. I could not sleep the whole night. When I went to the office in the morning, there were letters lying on my desk. On top was an inland letter written by Gurudev. I opened it and read. It was written one day before the fire broke out. He had written it in the morning after his daily worship. In that Gurudev had written, "Son, you tell a man that next time

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he will get a son who will lead a long life, but the deeds of his previous births are such that his son cannot live for a full life-span. The life of this boy was also short, but you gave him the faith in performing the yagya and told him that, with the blessings of Gayatri-Mata and Yagya-Bhagwan (deity) the boy will have a full life. Son, fire will break out in this yagya and there will be a lot of crying and weeping. You too will be worried. But do not be worried. The Yagya and Gayatri-Mata have extended the life-span of the boy, because the boy did not have long to live. As such a sad event was going to happen in his home, but mother Gayatri and the yagya-deity have taken the responsibility on themselves and extended the life of the boy. Whatever weeping and crying was going to happen in his home, will take place in the yagya itself, and you should not worry. The life-span of the boy has been increased." I kept the letter with me and after some time got the horoscope of the boy made. I and the broker, Mohan Lal showed it to a learned astrologer of Gwalior who said, "This boy's life is very short." After reading the letter, I thought, " When I have not written to Gurudev, how did he come to know?" Then it dawned in my mind, that spiritual endeavour endows a person with such powers that he comes to know about future events even though he may be miles away. Now my faith in Gurudev increased even more. I thought that Gurudev is a great man who is trikaldarshi (able to look into the past, present and future). Whenever I mentioned this event to others, they used to be astounded.

The first glimpse of the Rev. Mataji (mother)

Now I thought that upto now I was corresponding with Gurudev. But now I must go to Mathura to visit Gurudev and Mataji (Gurudev's wife). I came to Mathura. Gurudev used to stay in the Akhand Jyoti Sansthan at Ghia Mandi in Mathura. When I reached there, some workers of the Sansthan (Institute) told me that Gurudev had gone to the bazaar for some work.

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When the Rev. Mataji learned about my visit, she called me up to her. I bowed and touched her feet and sat near her. She asked about the well-being of the family. Mataj brought tea for me and said, "Son, while you are taking this tea, I will prepare lunch for you." After some time I ate the lunch. When I was taking the plate and the cup for washing, Mataji took them from me. I insisted very much with her that I should wash the plate. Mataji asked me, "Son, tell me whether dishes are washed by a son or a mother? I am your mother, but you have forgotten me." When Mataji said these words, tears flowed down my eyes, because my mother had died when I was just two years of age. No mother had said such words to me so far. Mataji gave me such love as only the mother who gives birth to her own son can. I felt as if I have taken birth from this mother only. Mataji changed my thinking completely. I thought that when I first met Gurudev at Dabra, he gave me the love which a father gives to his son, and when I came to Mathura, I realised that the kind of love a mother gives her son, I received the same from Mataji. When I was staying at Dabra, every now and then I used to remember Gurudev and Mataji.

When I started going to Mathura, both Gurudev and Mataji would tell me, "Son, you must certainly come to the one thousand and eight kund yagya." Now my mind used to think continuously of Mathura. Whenever I went towards Delhi, I used to halt invariably at Mathura.

The milk of Kamdhenu

One day I had come to Gurudev alongwith six to seven persons. At Mathura I told them, we shall meet Gurudev. When Mataji came with a glass of milk for each one, I told her, "Mataji, I will not drink milk because it causes gas in me." At that time I was overweight also. When I said 'no' for milk, Gurudev said, "Son , drink the milk of Kamdhenu (in Hindu mythology Kamdhenu is a divine cow in heaven) . I said, " If it

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is Kamdhenu's milk, I will definitely drink it". Gurudev said, "Son, let us show you the Kamdhenu cow. I said, " I shall certainly see the Kamdhenu cow." Pointing to a brass- pot in the kitchen, Gurudev said," That is Kamdhenu." I said ," This is a pot, where is the cow?" Gurudev said," Son, 1 order 1 litre of milk ever day and live by spending two hundred rupees a month. We are five people." Tai (Gurudev's mother) was also alive at that time. " So, you are seven and we are five. Totally we are twelve, sharing one litre of milk. Mataji has added water and sugar and given the milk to you. How can this produce gas?" I was very much surprised that this person whom the whole country knows as Guru, carries on his living in just two hundred rupees a month! This left a very deep impression on all of us. Gurudev said, "Son, that person is a brahman who carries out his living with minimum expenses. He provides very little comfort for himself, but cares for the comfort and happiness of others." I was very much ashamed thinking that I spend without thinking and yet call myself a brahman. I asked, "Gurudev, do you not receive donations?" Gurudev said, "Son, the intelligence gets corrupted when one eats from the money for donations." I saw the true Brahman in Gurudev and believed myself fulfilled on seeing such a person.

The great yagya of 1958

In 1958 I came to Mathura for the 1008-Kundiya yagya. Many camps were set up around the site for the yagya. I was given accommodation in a camp. When Gurudev heard about my arrival, he called me at ten at night and said, " You have to maintain the accounts for this yagya." I was new. The old workers of the mission raised objection and suggested to Gurudev not to give the task of accounts to a new worker. God knows how Gurudev trusted me so much! Dwarika Prasadji had come from Dabra. I took his help and believing him to be my special person, made him my associate. The yagya pandal

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was very beautiful. Cooking was going on. We went alongwith Gurudev wherever he went, and whatever money was offered at his feet, we were collecting it. The donation-money was coming to us only. We estimated that nearly 500,000 persons had come to the yagya. The money that came to us as offering to Gurudev was so much that we made payment for all the tents and the yagya-pandal. Our estimate was that there were more than 500,000 people. We asked Gurudev, "How were the expenses for feeding these people met? We are not able to understand." He said, " Son, you are worried in your accounting calculations. This was God's work and God completed it." I was wondering, how so much money came to a person who lives within 200 rupees a month and lives in a dilapidated house? I realised that this is not a human being, but a divine power. From that day onwards, I saw mother Gayatri in Gurudev. From that day my faith increased a thousand-fold in Gurudev and Mataji.

Glimpse of Lord Shri Krishna Himself

After some days, I received a letter from Gurudev which said that the Governor of Uttar Pradesh was coming to Gayatri Tapobhoomi, so I should come to Mathura for two days to make arrangements. I went to Mathura for two days. I had kept the total literature written by Guruji on the stall. At that time there were no workers of the mission, but all the high-level officers of Mathura had come. The Governor saw Gurudev's literature and talked with him. He addressed a gathering in the hall. The Governor said," I had come to Mathura for a darshan (glimpse and veneration) of Lord Shri Krishna. I visited all the temples, went to Mathura- Vrundavan (where Lord Shri Krishna had stayed in his avatar-from), but I could never see Lord Shri Krishna anywhere; but when I came to Gayatri Tapobhoomi, I surely saw Lord Shri Krishna in Acharyaji (Gurudev)." Hearing there words from the Governor,

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my faith in Gurudev increased a thousand-fold. I thought, I must climb on the bandwagon of this God.

Progressive caste meeting

Once Gurudev arranged a progressive caste meeting at Mathura in which I too was invited from Dabra. Pujyavar desired to end the restrictions of branches and sub-branches in the castes. To-day a number of problems have arisen because of sub-castes and their branches. Specially for arranging marriages, too many obstacles arise because of this reason. The die-hardness of the sub-caste must be dissolved and merged within the larger periphery of the main caste. It will help to a large extent in removing the complications in establishing relations for marriage. The Creator has created this creation above class and caste differences. These differences are the result of the inferior understanding of human beings. On listening to the lectures of the Rev. Gurudev I too resolved to do something. Pujyavar said that the demand of dowry is harassing innumerable innocent girls. Before, as well as after the marriage, so many girls have lost their lives because of this demon. "We must have compassion towards these daughters. The incarnation Bhagwan Shri Ram, upon seeing the mounds of the bones of the sages, had raised his arms and resolved 'I shall destroy these demons'. To-day society's culture is attacked from all sides by bad customs, bad traditions and evil conduct. To remain unaware by remaining inactive, lazy and indulgent at such a time amounts to irresponsibility. The trend of ostentatious and expensive marriages must be stopped. Mass-marriages should be arranged in inspiring atmosphere. I have published 15 books on these subjects. Prepare a plan to have these read in every home. By utilising your time, labour and money in removing these bad customs, do your duty for the era at this very special time. I don't want to say anything to those who ignore my thoughts. I have great hopes from those who

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have accepted my thoughts within their hearts." This meaningful lecture of Revered Gurudev prodded my heart. The Revered made me aware of the pain in his heart and my duty towards the society. I bought the 15 books and read them thoroughly from beginning to end, pondered deeply upon them. I also made a plan to carry them in my shoulder-bag from house to house to make people read them. One of my close friends was Shri Rangi Lalji. I gave these books to him for reading. He liked Gurudev's thoughts and had the desire to read more books. He would come to me, take Gurudev 's books, read them and return them to me. This went on. I had obtained all the literature written by Gurudev. I was successful from Mathura in spreading the nectar of knowledge by taking the books from home to home and also in arranging sacramental rituals as well as listing subscribers for the magazine Akhand Jyoti. I could do so because as President of the Textile Mills Association my contacts and sphere of influence were far and wide.

The Sanyasi's (monk's) conquest over taste

Daily I used to go for a morning walk. On the way there was a halt of a sanyasi (monk). He used to undertake various projects for performing austerities in his spiritual quest. It was my routine to half for a few minutes in his hut, bow down to him and exchange views with him. He too became interested in my spiritual quest and in hearing about the thoughts of Rev. Gurudev. One day while returning from my morning-walk I did not see sanyasiji and enquired from his disciple. He told me that he is closeted in an inner chamber for a special prayer. I was very much surprised. On second day also when he was not seen, I sat down near the closed door of the chamber so as to be able to hear him coming. But, instead I heard repeatedly some words of the sanyasi, "Eat, why are you not eating?" This became a mystery for me. On the third day the sanyasi was sitting outside the chamber and his disciple was crushing and

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squeezing neem-(margosa) leaves under his orders. I was very eager to know more about all this. I had great faith in the sanyasi and his deep love for me emboldened me to ask him, "Swamiji, what special spiritual endeavour you had undertaken in the last three days?" Before answering my question he told me to go and see inside and then come back. I went inside and saw that varieties of fruits, foods and sweets were kept there. I started wondering about the purpose of these foods there. I told the revered sanyasi that fruits, foods and sweets are lying there. Swamiji told me that his mind was very eager for past several days for good food and he did all this to punish it. "Now I am drinking the juice of bitter-neem and telling my mind that now if it is tempted for good tasty food, it will get this type of food." He further added that during last three days he merely showed the food to his mind but he has not eaten anything. Now the mind has become straight. On controlling the mind, all the other senses come under control. I took inspiration from this spiritual endeavour of the revered sanyasi that every wish of the mind should not be fulfilled, and one must always keep in mind that the mind should not be directionless. Shri Dwarika Prasadji also started coming with me for daily walk and we started talking about the wider propagation of the (Gayatri) mission. One day while exchanging views, it dawned on us as to why not make this hermitage of the sanyasi as our yagya-shala (place for performing Gayatri-yagya) and conduct a programme of weekly-yagya. Sanyasiji willingly agreed. We prepared the yagya-shala and every Sunday we started the programme of Gayatri-yagya. All the workers liked this work for giving a new pace to all the activities of the mission. The Rev. Gurudev encouraged and guided us by his letters to us.

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Broke away the restrictions of sub-castes.

Those whom we had influenced by the literature of Rev. Gurudev included Rangi Lalji Goud and one Shrotriyaji, a Sanadya brahman. One day Shrotriyaji said to me, "How nicely Rev. Gurudev has written regarding ideal marriages, and if such things happen in the society, then the difficulties which we experience these days in finding husbands for girls will not exist. I asked him, "Which difficulties are arising?" He said "If we find a good husband and good home, them the problem of sub-caste comes up. If we go to people of our caste, they demand dowry." I told him, "The solution to the problem is that Rangi Lalji is your close friend, his son is also worthy, then why not establish a relationship?" Shrotriyaji said, " That is alright, but I am Sanadya brahman and Rangi Lalji is a Goud brahman. We both are ready, but our wives are not. They are saying, 'What will the society say? How can we overcome these traditions?' We have made all efforts for making both of them to agree, explained the form of ideal marriage, they said the family-members will not like the lack of dowry." I said, "The boy and the girl are cultured, they are educated and with good qualities, then we will establish this relationship. We will fight the society. Only the bride and groom should be ready." I was able to persuade both sides to agree to the marriage. The remaining elderly and orthodox people refused to be present at the marriage. We took the young men and the workers of the Gayatri Parivar in the marriage procession and went. Disputes arose over there. We were confident that Gurudev's thoughts will achieve victory because his blessings are with us. Ultimately the victory was ours i.e. of the truth and we received public support also. In all these efforts we also received the co-operation of Dwarika Prasad Baderiya. He himself had first given me Gurudev's literature, and because of that literature only I came across the Supreme Power. The passion of spreading the thoughts of Rev. Gurudev in every home had gripped me. My faith went on increasing. I was ill at ease if I was not able to spend two hours daily in this task.

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Broke the boundaries between the rich and the poor

One day one munimji (clerk) came to me and admiringly said, "How much opposition you faced and yet settled the marriage between the Sanadya brahman and Goud brahman?" I said modestly that it is not I but my Gurudev who made the marriage possible. I am merely a postman. His thoughts are very powerful This relationship has been established with his power only. Munimji said, "Please make one request to your Gurudev on my behalf. I have a highly educated daughter and it will be good if she gets a worthy husband. I do not have the capacity to pay dowry. I am very much worried." I assured him that with Gurudev's power his problem will be solved. Munimji's boss had a son. He (the boss) had read Gurudev's literature and the trend of his thinking was in tune with the message of the mission. But to change the thinking of his family-members was a difficult task. But I had great faith that with Gurudev's compassion everything will be alright. I was able to persuade the boss to agree but could succeed in persuading his wife and family-members only after several days. I told them that the girl bringing the dowry will have the arrogance of thinking that "my father has given the money." She will not be able to look after the home properly nor will serve with love. She will consider herself as the sethani (boss's-wife). This munim's daughter is beautiful , has good qualities and is educated. She will serve and respect all of you. There is no benefit in wasting money after ostentatious marriage. The meaning of the word seth is "shreshtha" i.e.-best. I made them thoroughly realise that by ignoring the thoughts of Gurudev, there can only be downfall and not uplift. In the end, all arrangements were made for an ideal marriage, and in an inspiring atmosphere, an ideal marriage was performed in the Vedic system. Among the spectators many persons lauded the ceremony and expressed

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hatred for the dowry-hungry. Right thinking people said that the initiative of Sethji in adopting this best attitude is inspiring and ideal. The orthodox people thus received a slap on the face. I was very much satisfied with my success. Rev. Gurudev now started publishing the news of such marriages in the journal Yug Nirman Patrika. Rev. Gurudev asked me to write the details of this news. Gurudev published the details sent by me. One day when I went to Mathura, Mataji was present with Gurudev. Mataji was reading out letters and Gurudev was writing the answers. As soon as I reached, he said, "Son, you have come. We were remembering you only. All the work for the mission done by you at Dabra is worth following by the other branches. I am very much pleased. Tell us everything about breaking the barriers of the sub-castes and the marriage and also about the marriage of the clerk's daughter with the boss's son." I told everything. Mataji was also very much pleased and said, " I have got many sons, but you are the dearest." Rev. Gurudev blessed me and said, "I am always with those who are doing my work. Those who are merely worshipping the picture, chant the rosary, expect my blessing, but when it comes to dedication, abnegation and ideal conduct, they shy away, they are not my disciples. To be real disciples, you will have to prove yourself by the language of surrender and dedication. Spiritual benefit is also not achieved by mere worship. Spiritualism must pervade your whole being."

Promotion of the Veds

One day I went to Akhand Jyoti Sansthan, Mathura where Gurudev and Mataji were staying. Gurudev said, " Son, I was remembering you. It is good that you have come." I said, "Gurudev, tell me what I have to do." Gurudev said, "The translation of all the four Veds is now ready; now you have to do one work. Take a minimum of five sets of the four Veds. People have forgotten the Veds. Now the Veds will reach every

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home." I took the five sets and went to Gwalior. When I reached there I learnt that saint Vinoba had come to Gwalior and was staying at Murar. I went to Vinobaji with the volumes of the Veds. I touched his feet and said, "I wish to present to you one set of the Veds." Vinobaji said, "Leave them with me. Come in the morning. First I wish to read them." I did accordingly. Next day I went to Vinobaji and said, "By now you must have gone through the Veds, now please accept the gift." He said, " Today my lecture is arranged at Gwalior Camp. When I call you there bring the Veds there." So I went to Gwalior Camp, where Vinobaji came on the stage to give his lecture. I was standing nearby with three-four friends. Vinobaji first said, "One who had offered the Veds to me at Murar may please come here and present the Veds to me." I went on the stage and gave him the set of Veds. Vinobaji kept the Veds on his head and started swaying with happiness and said, "I bow down to that sage who has made this translation. Everybody should read these Veds. A very easy translation has been made. I have gone through them." The moment I came down from the stage, people started asking for the sets of the Veds. I had only four sets with me, which were sold in no time. That very moment I boarded a bus from Gwalior camp for Mathura, because Vinobaji was to lecture there for four days. I came to Mathura and took with me one hundred sets from the Akhand Jyoti Sansthan. Within one day all the hundred sets were sold out at Gwalior Camp. Had there been hundred, two hundred more sets, they too would have sold. After some days I came and met Rev. Gurudev and Mataji in their Ghia Mandi house. Smilingly Gurudev asked, " Son, what happened to those hundred sets? How many are remaining?" I said, "Gurudev, they were sold out within two hours. If I had a hundred, two hundred more sets, they too would have been sold out." Gurudev said, " Son, whosoever comes here, he hardly takes one set with him and that too after a lot of

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persuasion. How were you able to sell so many?" I told the entire story to Gurudev. Gurudev and Mataji said, "If we get even a few sons with such dedication, then our thoughts can reach every home, not only in India but all the world over." Gurudev said, "Son, all my blessings are with you. You should spread my thoughts in every home." From then onwards, whenever I went to Mathura, I would carry Gurudev's literature with me. I also used to order literature from Dabra. From that time onwards my liking has been for Gurudev's literature. Until and unless I read daily the thoughts of Gurudev, I used to be very upset. Whenever I read his literature I feel that I am sitting with Gurudev and talking with him. Any person can get the benefit of sitting near him by reading his literature. To-day people offer sandal paste and flowers on the pictures of Rev. Gurudev and Rev. Mataji, make an offering of food, hail them, recite before the picture, but when we ask them to be near Gurudev by reading his literature, they say they have no time. Those who wish to sit with Gurudev and talk to him should read his one book daily. The greatest service to him is service to his thoughts.

Gurudev , a true brahman

One day I came to Akhand Jyoti Sansthan. Gurudev used to walk from there to Tapobhoomi. I too walked with him there. After bowing down to Gayatri Mata in the temple , we sat in the open compound in sunlight in the cold season. The same day, industrialist Ghanshyamdas Birla came to Tapobhoomi and sat near Gurudev and they chatted for a long time. Birlaji told Gurudev, "There is considerable expense over yagya etc. in Tapobhoomi. Acharyaji, if you wish, I too can help you." Gurudev asked Birlaji, "Who gives you the money?" Birlaji said, "God gives me." Gurudev said, "I too know God, why should I not ask him directly?" On hearing this, Birlaji became quiet. Seeing Gurudev's such tremendous faith in God, my head

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bowed down to him. I thought, "How much confidence Gurudev has?" From that moment , I too decided that I will not ask from anyone. Whenever I required money, then I have borrowed from the members of the mission and in time returned all the money, but have not asked from anyone. Gurudev has given me every type of education. By sitting with him, his thoughts have thoroughly influenced me. Gurudev used to teach by his own conduct.

One day I came to Gayatri Tapobhoomi with Gurudev. There was a small room in Gayatri Tapobhoomi. Gurudev sat down near the yagya-shala (the room for performing yagya) and I too sat down near him. I used to listen to what he would talk with others. A person came and offered a bundle of currency notes to him. Gurudev said, "What will I do with this?" and returned the money. But that man insisted that Gurudev should accept the money and did not take back the money. Gurudev took the money and told him, "Come with me." I too went with them. We went to a shop in the bazaar. Gurudev bought blankets with that money and distributed them to the poor persons who were shivering in the cold. I wondered at Gurudev's compassion for the poor. Whenever he saw any unhappy person, tears would come to his eyes and he would immediately distribute whatever there was with him and thus share his unhappiness. Gurudev was such an ocean of compassion. Whenever Gurudev read in the papers that a girl was burnt for the reason of dowry, tears would come to his eyes. He was very angry with the demand of dowry. He was very angry against evil social customs. He was a great revolutionary. Throughout the day he did service to the society. I have learnt a lot in my life from Gurudev.

One day Gurudev was going into agyatvaas (living alone without any contact with anyone, for special spiritual austerities). At that time he had called thirty to forty workers. Behind the Gayatri temple where now mission's workers are

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staying, was a hall. Now it has been divided into rooms. Gurudev had given a lecture there. When Gurudev went into agyatvaas, I was very much pained. Mataji said, "Let him do his work. I am your mother and near you." Mataji thus consoled me.

Akhand Deep and Mission's Work

I went to Dabra and was inspired there that I should start an Akhand Deep (incessant lamp in which a lighted wick burns continuously with a non-stop supply of ghee (butter-oil)). I asked my wife. She said, " OK, I will assist fully." I lighted the Akhand Deep in the morning and started reciting the Gayatri mantra daily in the morning and evening. When I was staying at Dabra, I used to recite the mantra in the afternoon also. I used to recite by counting 24 rosaries in the morning and 24 rosaries in the evening, each rosary containing 108 beads. Now I had a great attachment to the work of the mission. Every evening I used to go to people's homes for performing sacramental rituals, such as birth-day sacraments etc. It was a rule with me to perform at least two to three sacraments. I had prepared a shoulder-bag in which to carry the necessary utensils, pictures of Gurudev-Mataji, picture of Mother Gayatri and havan-samagri (various materials for offering into the holy fire of yagya). After performing the ritual, I used to bless the person by the 'swastivachan' . Whichever home I visited, the neighbours used to be highly impressed and asked me to perform sacraments for their children's birthdays. By performing these birthday sacraments my influence had spread widely. Whenever I went to the to bazaar, people would get up and bow down. Everyone used to respect me and this inspired my to employ all my available time in performing various sacraments. The money received as offering was immediately utilised in establishing a gyan-mandir (literally a temple of knowledge, that is, giving books of Gurudev's literature). In all these homes Gurudev's literature was read . Now the pandit (i.e. priest)

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within me willing to perform sacraments had become firmly attached to my self. Wherever I went, people would offer me milk, fruits and sweets and my health too had improved. Performing sacraments had become a dedication for me.

From Dabra, I came to Gopal Mill at Gwalior. I used to look after the work of Dabra as well as Gwalior. Now I used to stay more at Gwalior, where I had brought the Akhand Deep also. At Gwalior also I used to go from home to home for performing sacramental rituals and was able to influence men and women. At that time there was no branch of the mission at Gwalior. Shri Satyanarayan Pandya (father of Dr. Pranav Pandya) was civil judge there. He too was very much impressed by Gurudev's thoughts. I used to visit him also from time to time. At that time there was prohibition for meeting judges, but even then he used to help in activities of the mission. Dr. Amalkumar Datta (currently a worker at Shantikunj) was practising medicine at that time at Gwalior. He used to visit me on his motor-cycle do the work of the mission, visit me at Dabra if I was there and employed his time for mission's work.

Gurudev came to Gwalior to fetch me

Once Gurudev had come to Gwalior. He was grandly welcomed there because the people, at whose homes I had performed the sacraments, had warmly welcomed him. In those days I used to perform a single-kund yagya and Gurudev used to lecture. Now onwards, whenever Gurudev had time, he used to come alone and would stay with me in the jungle in the Gopal Mill and would discuss with me his philosophy. Shri Chhote Lal Garg was the engineer of the J. C. Mill .He was highly impressed by the mission's work. He had purchased some land for constructing a housing colony. From the same land he donated a plot for a Gayatri temple. To-day there is a Gayatri Shakti-peeth (a branch of the Gayatri mission) in the temple and the colony has been named Gayatri colony. One day Gurudev told

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me, "Son, now I need you. Give up your material world and give me your promise." I said,"I have responsibilities. When my resignation is accepted and all the work completed, I shall come to you." After my resignation was accepted at the mill, I bought a house in the camp area and took the Akhand Deepak over there. My elder son Ram was then studying. His education was stopped and he started a shop for the repair of radios and TV because he had taken a course in radio and TV repairs. For this purpose a shop was taken on rent at Daulatganj and then I wrote to Gurudev that now I am coming to Mathura. Gurudev replied, "You should not come . I am coming there to fetch you." He had also fixed a date. When the people of the Gwalior branch learned the news, they arranged an eleven-kund yagya and sent out invitations to branches at Bhind, Morena, Shivpuri etc. It was a very good function. Gurudev stayed with me for three days at Gwalior. All the three days he used to sit near the Deepak only. On the third day, he said, "Now, don't pour any ghee in the lamp. Now I have merged its flame in the Akhand Deepak at Mathura." Taking me with him, Gurudev came to Gwalior. Gwalior branch gave us a grand send-off. The elder son Ram was given the shop for repairs of radio and TV. The younger son Satish was studying. At Mathura I was sitting in the house at Ghia Mandi and Gurudev was lying on an old cot. I told Gurudev, "I am almost uneducated. I lost my parents during my childhood. I studied whatever little I could with my efforts." Gurudev smiled and said,"Kabir was not educated." I asked, "Will I have to perform some austerities or some such thing?" Gurudev said, " You have to do nothing of the kind. You just do my work and involve your body, mind and intelligence in spreading my thoughts." I had handed over my provident - fund money to Gurudev. Gurudev gave that money to Rev. Mataji. Mataji took the money and asked me, " Son, whose money is this ? " I said, " Mataji, it is yours." Mataji said,

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"I can use it wherever I wish." I said, "Mataji , you can give it to whomsoever you wish except to my two sons." Upon this, Gurudev smiled and said, "Now keep it." I had forbidden Gurudev from revealing about this money to anyone. Even then Gurudev wrote in the Yug Nirman Yojana Patrika that whatever his wealth, he has given it to me and has told me not to reveal it to any one. I started living at Gayatri Tapobhoomi. After going there I became very ill, and suffered from diarrhoea, vomitting and fever. Mataji used to come, wash my clothes and prepare tea for me. Some days Mataji had to come twice a day to Gayatri Tapobhoomi to look after me. It used to pain me very much to think that, whereas I had come here to serve, Mataji was serving me. My body was also heavy. There was so much attack of vomitting and diarrhoea that I used to feel as if I would die. I was half-dead, unable even to walk. Gurudev used to come and wash and clean me. I said, "Gurudev, please send me to Ram at Gwalior. I shall come when I become alright." One day Mahesh Saksena (husband of the late Maya Varma) had come there from Gwalior. I went with him to Gwalior. At that time, Ram's shop was not doing well. When I went there, there was the additional expense of my medicines. So Ram gave a newspaper advertisement saying that he will repair radio or TV in clients' homes. In this way he was pulling on for our expenses. My son-in-law was a doctor at Khurja. Ram wrote to him saying that father's health is very bad and that he should immediately come down to Gwalior. My daughter and son-in-law immediately came down from Khurja and, on seeing me, were much displeased and said, "Now, no one can cure him. When he had all the facilities and comforts at the mills, where was the necessity for going to Gayatri Tapobhoomi, where there are no facilities?" Then he brought injections and started treatment. They stayed with me for a fortnight, my health recovered and I started taking food also. At that time Ram

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received a letter from Gurudev saying that Ram had taken a lot of trouble, but now father's health will be alright and that he should not worry. Gradually I started feeling better, and, upon complete recovery, I returned to Mathura. Gurudev said," Son, before a cloth is dyed it is first washed thoroughly, only then the cloth gets the proper colour. Now your body's cleansing has been done by Gayatri-mata, and now you must be feeling light in the body. I said, "Yes Gurudev , now my body is much better than before. I feel light in the body." Afterwards Gurudev showed many natural remedies, which I adopted and started keeping healthy.

Shivirs (workshops) started at Gayatri Tapobhoomi

Gurudev started conducting workshops there. I used to look after those workshops. At that time 20-25 devotees used to come to the shivir. We used to wake them up at 4 am and take them to the Yamuna river for a bath. I had prepared a torch. I used to light it up and carry it in front and behind me would come the batch of devotees. They would finish their bath in the river and return with me. There was no sweet water in the Gayatri Tapobhomi area, only a well with brackish water. Nearby was a temple of Chamunda Mata and we used to bring water from a well there. One utensil was given to each devotee. We all filled our utensils and brought them with us. That water used to last till the evening. All the devotees used to sleep on the bare floor without any mattresses. Every morning Rev.- Mataji would come and meet the devotees. If anyone was ill, she would prepare tea for him, prepare gruel for him and even wash the clothes of those who were ill.

One day it so happened that Shri Haridayasthaji who had come from Bhind for the camp, became severely ill and unconscious. His clothes became soiled. Mataji came, cleaned him became washed all the clothes and hung them up for drying. When I met Hridayasthaji, he suddenly started crying. I said,

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"Tell me, what is the problem? I shall nurse you. Why do you feel unhappy?" He said,"Mataji had come to-day. The fever was so high that I had soiled my clothes. Mataji washed me as well as my clothes. I am a big sinner." Next morning, when Mataji came, I told her, "Hridayasthaji is very unhappy. He was saying that Mataji cleaned me. I am a big sinner (because such a holy revered person had to wash clothes of an ordinary person like me)." Mataji said," Son, does not a mother wash the clothes of her children? Just as Mrutyunjay is my son, so also all of you are my sons. It is my duty that if a son falls ill, I nurse him. How dose be become a sinner by making me nurse him?" Mataji used to look after all the devotees at the workshop just like a mother looking after her child.

Whenever a shivir ended, there was a holiday for next two days. Those were summer-days. I and all the devotees used to go to Akhand Jyoti Sansthan for lunch. Mataji herself used to prepare lunch and feed all like a mother feeding her children. Everyone used to come and go walking. Once it was summer-day and there was no shivir. Because of the heat, I did not go to Akhand Jyoti Sansthan for lunch. In the afternoon's heat Mataji brought lunch for me in a tiffin-box. When she came I said, "Mataji, I gave you too much trouble. You had to come because I became lazy due to heat." Mataji said, "Son, I was about to sit for lunch when I remembered you, and when you have not taken lunch, how can I eat?" Mataji had so much love for me. She would tell everyone that I am her son and everyone coming to the workshop thought so. Such was Mataji, who became the mother for the entire world. She had tied everyone with her love. If every mother feels that way, then our country will achieve great heights. To-day's mother, accepts only that child as her son, who is born to her, and not any other. Mataji taught everyone by her conduct, her love was for every one.

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Even to-day, not only I but all the brothers and sisters of the mission remember her. By having such a mother we all feel blessed.

Training in taste-control (control of the tongue)

During the spiritual training courses in the Gayatri Tapobhoomi, panchagavya was taken by the devotees. This consisted of milk, curd, ghee, cow's urine and juice of cow-dung. The spiritual power was roused by performing Kalp-Sadhana and Chandrayan Vrat. The devotees were unhappy over taking panchagavya because they did not have the practice of taking it. But who will not take the divine offering given by Rev-Gurudev? And again, Gurudev's instruction had to be obeyed. One day, unknown to Rev. Gurudev, we prepared a plan to bring back the taste in the mouth. We called a thandaiwala (a person selling a sweet drink). In those days a glass of thandai cost 25 paise. We asked him to come daily and serve the thandai. The taste returned to everyone's mouth, everyone praised me and this went on secretly for a few days. But one day the secret was exposed. When Gurudev came to know from somewhere that people are drinking thandai in Gayatri Tapobhoomi, he became very angry and I became the target of his anger. Rev. Mataji controlled him, else, if he had a stick he would have certainly beaten me with it. Rev. Mataji said,"What is the fault of this son? He arranged only thandai and not poison to drink?" Gurudev told me," I have controlled my tongue for 24 years, and for such a long time have taken only barley roti and buttermilk daily. Spiritual journey is not a joke. What an amount of endurance is required for bringing the senses under control? If you cannot undertake this small abnegation, then how will your spiritual endeavour succeed? For health and endeavour it is best to give up salt and sugar." For days Gurudev used to remind me of my mistake. Thus my wayward mind became cultivated in the presence of Gurusatta (the power of the Guru).

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Gurudev and Mataji used to work together

Before Gurudev's lecture, Mataji used to sing a religious song in the shivir, and then went to Akhand Jyoti to prepare lunch for all the devotees and feed them. After feeding the devotees, Mataji and Gurudev together cleaned the utensils and plates. After that Mataji opened the letters received by post and read them out to Gurudev who would keep writing answers to them. Then Mataji would stick stamps on all the outgoing letters. Then in the evening she would once again prepare the meals. In this way Mataji considered her work as her religion. I have never seen the kind of generosity which Mataji had. Those men and women who had the good fortune to meet Mataji, they all know the extent of love which Mataji had for them. I used to consider myself very lucky. For three years I stayed at Mathura near her and thoughout those three years ate meals prepared by her only, After her going to Haridwar, whenever I went there, I ate meals prepared by her only. Every mother should learn from her life and should understand that doing one's duty is itself a religious conduct. Throughout the day Mataji was busy fulfilling her tasks.

Auspicious start of Yug Nirman Vidyalaya

One day Gurudev told me,"Now it is my desire to start a school and teach boys. Man is made of body and spirit. For the body, a house, food and money is necessary. For that there should be an arrangement in the school for training in small cottage-industries. Any boy leaving this school will be able to fill his belly properly. The problem of the present rampant unemployment will be solved. For the spirit or the soul, we shall increase good qualities in them by moral education. Every boy leaving this school will have the strength of character." Gurudev further said, " My school will be the only one of its kind in India. In all the schools and colleges in India, education is given. With education in these schools and colleges,

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a man can become a doctor, engineer etc. but there is no progress in good qualities." Gurudev said, "We will have an adjustment of Shiksha and Vidya." I asked Gurudev, "What is Vidya?" Gurudev said, "Vidya means inculcation and advancement of good qualities. Shiksha nurtures the body, Vidya nurtures the soul. To-day every individual is working for nurturing his body, glorifying his body and protecting his body. He is not aware of the soul. Vidya provides strength to the soul." I said , " Gurudev, there is not a single school of this kind in India."

Gurudev wrote an article in this connection in the Akhand Jyoti Patrika and the first batch was of 15-16 students. Teachers were kept for imparting training in radio, printing press, small-scale industries, and moral education was imparted by Gurudev himself. At that time there was no arrangement for canteen and all the students used to cook their food themselves.

Gurudev cleaned a dog's stools

On the ground floor of the school, the boys were staying in some rooms. One day a dog passed stools over there and the boys called me and started shouting, "Sir, a dog has passed stools. No one from us has cleaned it up." We were thinking of calling a sweeper to have it cleaned up. While we were thinking of a plan for cleaning it, Gurudev came there. The children started shouting, "Gurudev, a dog has dirtied this place." I told Gurudev, " We are organising a clean-up of this." Gurudev went nearby where construction was going on, picked up a shovel and cleaned up with it. We were all dumbstruck and felt ashamed at our behaviour.

Arrival of Keshavanandji in the shivir

Shivirs (workshops) were being held in the Tapobhoomi. In one shivir, Swami Keshavanandji from Rajasthan came. Whenever he talked to Gurudev, I too used to be there to listen. He was telling Gurudev, "I renounced my home, went to the

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Himalayas and spent ten years in spiritual meditation, but never got peace of mind. On the contrary the lack of peace went on increasing. I thought I had unnecessarily given up home, and could not get the benefits which I should have got by spiritual devotion." Swamiji added, "I returned from Himalayas to Rajasthan and started thinking that there is a great lack of education in Rajasthan. So I went from home to home, begged for just one handful of grains and sold the grains thus collected. With the money thus collected I kept a teacher. There was no school-building. So I started teaching the village-children under a tree. After that, arrangements for a building were also made. This way I have opened several schools in Rajasthan. When the children's education started, all the men and women started helping me. "He added, "To-day in the Sangariya area of Rajasthan, I have started several colleges with hard work. When the elections for the parliament were held, all the people in the area asked me to contest the elections. I refused and said that I did not wish to get involved in all the complications. But people from all that area held meetings and decided that swamiji has done a lot of service to them. Where there was on existence of schools, Swamiji has given education to our children. It was decided in those meetings that no one should stand against Swamiji as a candidate." Swamiji was elected uncontested to the Lok Sabha (parliament) and was a member of parliament for 10 Years. Then Swamiji refused to contest the election and plunged headlong in service to education. Swamiji told all this to Gurudev and I heard it. When I was able to meet Swamiji alone, I asked, "You are yourself a monk, how is it that you came here to attend the shivir ?" Swamiji said, " I am only a karmayogi (one who works) and by my work or labour have done so much work in Rajasthan. But I have come here for learning gyanyog (spiritual knowledge) and bhaktiyog (devotion to God). I am only a karmayogi,

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but Acharyaji (Gurudev) is a combination of all three, i.e. he is a karmayogi, gyanyogi and a bhatkiyogi also. He has fully achieved all three. From the time I came here and read his books, there is a big improvement in my knowledge. I have renounced the world, whereas Acharyaji is a sanyasi even though he is a householder. Sanyaas means total renunciation, this I have learnt from Acharyaji. I am wearing saffron robes, whereas his entire being, formed of three bodies - sthool (material), shukshma (subtle) and karan (causal) is perfect with the above three yogs (karmayog, bhaktiyog and gyanyog). On coming here, my knowledge has vastly increased. You people living here with Acharyaji do not know him fully. I know that Acharyaji is poorna (perfect or perfection personified). Wherever I am, I daily bow down to him." My eyes were opened up by such talk of Swamij Keshavenandji. I thought I am blessed because I am staying with Gurudev.

Training in Katha during the shivirs

A katha is a spiritual story or tale about God or God's benevolence. That is told during certain rituals. In the shivirs Gurudev used to explain the philosophy of the Satyanarayan Katha; he used to throw light on the philosophy of Ramayan. In those days I used to take down notes when Gurudev gave lectures. Gurudev showed us what we have to learn from Satyanarayan katha, Gita katha and Ramayan katha. These are full of teaching. If children are told these tales and these tales read out to them in the homes, our children will become cultured. He gave notes to us on the procedure for conducting the havan (oblation in holy fire) and also on sacramental rites. I have also written a book on the manner in which Gurudev conducted the sacraments. Those who conduct sarraments should read it.

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Gayatri yagya at Bhusaval

One day Gurudev came to Tapobhoomi and told me," Son, you have to go to Bhusaval where other pandits are performing a yagya. We have no branch there, but only one man called Sardar Sinh. He has asked for allotment of some time for lecture in that yagya and so you go there." I said," Gurudev, where is Bhusaval? I don't know anybody there. Also the yagya is arranged by others who are not members of our mission and there is only one member of our mission. What can I speak at such a place?" Gurudev said," Son, I have told you so many times to do my work . Do as I tell you. Employ your body, mind and intelligence in my work I am with you." Upon Gurudev's order, I prepared to go to Bhusaval. Gurudev said that when the train halts at Bhusaval I should talk to a person holding a yellow flag. I reached Bhusaval and talked to Sardar Sinh who was holding the yellow flag. He took me to his bungalow where I took my bath, had lunch and took rest. The yagya was of the one kund type, and was being performed by the priests. In the evening Sardar Sinh said, " Come , we have to go for the lecture," and I went with him. There we sat behind among the public. I was listening to the lectures of the other pandits and learned people. After their lectures, one person from the stage announced on the mike,"If anyone has come from Gayatri Parivar, he may please come on the stage. He has been allotted ten minutes for speech." Alongwith Sardar Sinh I went on the stage. I remembered Gurudev, recited the Gayatri Mantra. I had Gurudev's lecture on Ramayan and during the journey had gone on remembering it. I spoke there on Ramayan, and as soon as ten minutes were over, I stopped the lecture and said that the time allotted to me is over, and stopped talking. The members of the intelligent audience raised their voices saying, "This panditji's lecture will not be stopped." The persons conducting the meeting said," To-morrow we will arrange the

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lecture." The public said," The lecture will go on now only. We have given the money." The shouting continued. The people conducting the meeting requested me to continue my lecture. I said that this lecture will take a long the time. People said the howsoever long the time, I should give the lecture. The lecture on Ramayan was so spell-binding that the whole audience said that they had not heard such a wonderful lecture on Ramayan until that day. Ramayan's theme of family-relationships was explained in the entire lecture. The public praised it very much.

Now I was surrounded by people on the stage. They started asking me whether I can perform yagya. I said I am a Pandit (priest) and it is my duty to perform yagya. The public shouted, " To-morrow this Panditji will perform the yagya." The other priests objected, saying that if the pandit form Mathura performs the yagya, they will jump into the yagya-kund (pit for the holy fire) and commit suicide. But the public objected and said, "Who are you to object? If you do not listen to us and object to the yagya, then we will not call all the priests here for our various ritual work and will not keep relations with any of these priests in the future." In the end, the priests had to agree and said, "In the morning, this priest from Gayatri Mission will perform the yagya." I announced from the stage that all the men and women should come in the morning for the yagya after taking bath. The people were surprised and said that, "Over here only the priests perform the yagya whereas this priest from the Gayatri Mission is asking everyone to perform the yagya." In the morning they all came after their morning-bath into the yagya-pandal. The men were officers. No one of them had worn the dhoti, they were all dressed in pants and shirts. For a moment I thought of asking them to perform the yagya in the traditional dhoti, and again thought how can I arrange for so many dhotis, and none of them will be knowing how to wear the dhoti. I went ahead with the yagya and all the

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men and women performed the yagya. They were all very much pleased and said that the yagya should be performed in this way. Gurudev has written the method of performing the yagya in a very lucid manner. When the men and women were reciting the prayers of Gayatri Mata and yagya-Bhagwan, there were tears in their eyes. They all purchased one book each of the method of performing the yagya, because Gurudev had written to Sardar Sinh to order Gayatri-literature from Mathura and keep it in a stall at Bhusaval. He said, "If the lecture does not take place, no harm, at least my thoughts will spread." The next day, all the literature was sold out. In the night my lecture was arranged, but instead, the yagya-committee asked a girl to speak on Ramayan. But the people raised a hue and cry and insisted that the lecture should be only by the priest of the Gayatri Mission. I recited the Gayatri mantra and remembered Gurudev. This time the lecture was on Gita. I had read many times Gurudev's lecture on Gita. The people were impressed so much by the lecture on Gita that they started saying that they had not seen such a learned person till that day. "Not only have we not heard such a lecture so far, but so far there was no priest performing such a fine yagya, who involved all the men and the women in the yagya." After the lecture there was such a large crowd around me that with great difficulty some people were able to escort us out. On the first day the local priests had conducted the yagya, the second day I conducted the yagya and on the third concluding day there was such a large crowd that it became difficult to control. I made all of them give up on bad habit. So many gave up bidi, cigarette, liquor, meat-eating and adultery and in its place adopted one good habit. This created a good impression on the people of Bhusaval. After the conclusion of the yagya, I told the priests that now the yagya is concluded and anyone who desires, may jump into the kund (holy pit). All the priests were ashamed. Adityakumar

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Sinh who now looks after the Shaktipeeth (the branch of the Gayatri Mission) and works day and night for the mission, came to the mission after that episode. At that very time the branch was formed. I returned to Mathura. The men and women came to give me a farewell at the station and decorated with flowers the railway-coach in which I was sitting. The railway-officers arranged accommodation for me in a small compartment within the coach and no one else was allowed in this compartment. They instructed the guard and the engine-driver that they should make arrangements for tea and snacks for me. At various stations the railway-officers gave me a warm welcome. When the guard and the driver changed, they told the next guard and the driver to look after me. They did so right upto Mathura where they took my luggage and came with me right upto the ricksha.

Throughout the journey I was remembering that I was never able to understand how saint Gyaneshwar was able to make a buffalo recite the Vedic mantras. But now I was able to understand that just as Gurudev made a person of lesser intelligence like me great with his powers, similarly saint Gyaneshwar was able to make the buffalo recite the Vedic mantras. The entire public of Bhusaval welcomed me as a learned priest. Now I understood that Gurudev has the power to make a small person great. I thought I have met such a guru who has removed my ignorance and I am very lucky. When I had gone to Gurudev, he had told me, "Son, you do my work, I will look after the rest and you will feel that I and Rev. Mataji are always with you . If anyone looks at you in a wrong manner, we will remove his eyes." Even to-day, I do not feel that I am alone. Gurudev is with me. My master is protecting me in every way. Because of this my fear has gone. How can he be afraid of thieves who has got protector with him ? Now I always feel that I am not alone and my

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Gurudev and Rev. Mataji are always with me. Only because of that I am able to carry out such big tasks. The road is open to every man and woman , each one can become learned. Gurudev was not an individual but a power. Employ at least two hours of your time in spreading his thoughts. Gayatri means good thoughts and yagya means good deeds. These should be adopted in our lives. These are Gurudev's Gayatri and yagya,. It will not do merely to perform yagya. One should lead a yagyiya life (i.e. life of good deeds), yagya is just a symbol. This programme (at Bhusaval) increased my courage.

The Panch-Kundiya Yagya at Sarangi

One day Gurudev told me, "There are some workers near Petlad. They have kept a five-kund yagya at Sarangi, you go there." I said, "Gurudev, where is Sarangi? How shall I go there?" He called the workers at Tapobhoomi, enquired from them and told me that I should go to Ratlam, from there go by train to Bamania station, and from there go by bus to Sarangi. It will take four hours to reach Sarangi from Bamania. I bought a ticket and left by train. In the morning around eight o'clock, I got down at Bamania which was in a jungle and where even water was not available. It was summer-time. I came out of the station and enquired about bus for Sarangi. One person told that only one bus goes in the evening but there is no morning bus. He said I will have to wait till four o'clock in the afternoon at the station itself. I came back to the station and sat there, thinking that, "To-day I am badly trapped, not even water is there for drinking. It is summer and I do not have any container of water also." I was very upset. Around eleven o'clock the station master went to his quarters and I too went behind him. On reaching there, I told him, "Sir, I am very thirsty, please give me some water, I shall be very grateful." He looked at me, brought a glassful of water and after I drank it, he asked, "Did you have lunch?" I said even water is not available, then how

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can one expect lunch? There is no shop here, so where can I take lunch? I want to go to Sarangi, but the bus is in the evening. Till then I will wait at the station. If you could kindly arrange one bucketful of water for me, I shall be very grateful." He felt pity for me and said, "Come inside my quarters. Have lunch with me and take rest in the quarters only. Not only water, whatever you require, I shall arrange, don't worry." He gave me lunch and water and made me rest on a cot in the quarters. He said, "The bus will arrive at four o'clock, then go by it to Sarangi." Mentally I thanked Gurudev for making arrangements for me in the deep jungle. That increased my confidence. I thought that in this yagya also, I am being tested. The bus arrived at four in the afternoon. I went to the station master and his wife, bowed to them with folded hands and said, "I am very grateful to you for giving me shelter and as a result I was saved from trouble." The station-master said, "It is our duty. We have not done any favour to you." He added, "When you return from Sarangi, please come and meet me. Do not worry about anything." I thought such a person is not just a human being but a deity. The bus reached about seven thirty in the night at Sarangi. I got down from the bus with my bed-roll and my tin-box. I asked one person, "Where is the yagya-pandal where a Gayatri-yagya will be performed?" He asked, "From where have you come?" I said, "I have come from Mathura in the yagya." He said, "Do not talk about yagya to any one. It is alright that you talked with me about it." I asked, "What is the matter? Why should I not talk about yagya?" He said, "Fiftyone priests have come here from Ratlam and they have beaten and driven away the members of the Petlad branch and others who had come here for the yagya and have thus stopped it. Fiftyone priests only are performing the yagya. During day the yagya is performed and at night Ramleela is held. Your welfare lies in going back by some bus. For that reason I told you all this."

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Saying it, he went away. I was wondering where to spend the night. In the meanwhile a good person came along and asked, "To whom have you come? By your talk, you seem to be a gentle person." I said, " I have come to you only." He said," I do not even know you then how have you come to me ?" I said, "I have come to you only." Hearing this, he started walking away. Carrying my luggage, I too went after him. After walking for some time, he asked again, "Tell me the truth, where are you going?" I told him," I am telling you the truth that I am coming with you only." He waited for a while and said to me, "When you are coming to my home only, give me the box." I gave him the box and walked behind him with my bed-roll. We reached home. He was a poor man. In front of the building, there was a thatched roof, under which was a cot. He made me sit on it. His was not a solid house of cement bricks, but a weak structure. He went inside and brought water for me which I drank. When dinner was ready, he said, "Come, take dinner." I went with him to take dinner which consisted of corn-roti and vegetable. While I was taking dinner, he said, "Maharaj there is cow-milk, if you say, I will bring some." I said, "OK, bring the milk." He brought a glassful of milk and said, "I have jaggery, if you wish, take some in your milk." I said, " Jaggery is good for health, bring the jaggery." He brought the jaggery which I mixed in the milk and then crushed and mixed the roti in it and ate the meal. The meal was so tasty that even a royal dinner would not have tasted like it. After the dinner I lay down on the cot. He finished his dinner and came. He said to me, "Sir, a yagya is being performed over here for which 51 priests have come from Ratlam. They are performing the yagya. It was arranged by members of the Gayatri Parivar but those Pandits have taken forcible possession. Those priests only are conducting the yagya and offering oblations. They do not utter the Gayatri mantra but mentally recite. The quarrel is over this point of reciting the

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mantra mentally." He said, "Ramleela is held at night. Come with me to see the Ramleela." I said, "I will certainly come to see the Ramleela." While going , we were talking also. He said, " You are a priest from Mathura . You must be knowing how to lecture also." I said, "Yes , I do give lectures." We reached where Ramleela was being held, but the performance had not started. That person talked with the organiser of Ramleela and told him about me and got some time allowed for my lecture. Ramleela started. After some time I was called where the actors where sitting dressed as Ram, Laxman and mother Sita. I prostrated myself before them. Nearby a chair was given to me for sitting. I said, "I will give my lecture by sitting on the floor of the stage but I will not sit on a chair in front of Lord Ram." When I said this, the actor dressed as Ram said, " No, you will sit on a chair and give your lecture." I said , "When Lord Ram himself is saying, then I must sit on the chair." I sat on the chair, recited the Gayatri mantra, remembered Gurudev and started a lecture on Ramayan itself. I said this only, "We should learn from the life of Bhagwan Ram and those who see Ramleela must adopt its teaching in their personal lives, only then they will get the benefit of seeing the Ramleela." I went on speaking about whatever teaching of Ramayan I had learnt from Gurudev. The half-hour allowed to me was over. I stopped my lecture there. I said , "I was allowed half-an-hour and that time is over now." Upon this the public started shouting, " No, Panditji's lecture will go on to-night itself." I said, " This lecture will take one more hour." Then the people shouted, " Not only one hour, even if it takes two hours, we have no objection." I once again started the lecture. "What are the duties of mother and father, of brothers towards each other, of mother-in-law and daughter-in-law. What is the duty of the society? He only is religious , who fulfils his duties. To-day we are not seeing the duties being

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performed by those who are singing devotional songs, doing worship and seeing Ramayan as Ramleela. Only that person gets spiritual benefit who adopts the teachings of Ramayan in his life. Sacramental rites were carried out for all the four brothers i.e. Bhagwan Ram, Bharat, Laxman and Shatrughna during various ages in their lives. You my brothers, should also get such rites performed for your children. The children will then be cultured." I told them about the full teaching of Ramayan and said, " Seeing Ramleela will be meaningful only when Bhagwan Ram's ideals are adopted in life." The local public was very pleased by understanding the aims of Ramayan.

Now I started speaking about the priests and said, "You, my brothers and sisters don't know. But I am a pandit (priest) and know all about priest's work. We priests do not recite the Gayatri mantra loudly because all the priests sitting in the yagya do not know the mantra. You only tell me, when 10-11 priests are sitting in the yagya, all utter the mantra mentally, then how can their recitation end together at one time only? All of you brothers and sisters here try to recite the Gayatri mantra mentally and see for yourselves - someone will finish early, some will finish late. If that is the case, then how can they speak 'swaha' together during oblation? This is wrong and its reason is that all the priests do not know how to recite the Gayatri mantra. They call their relatives and their family-members, make them sit here and ask them to recite the Veds. You must have observed that the volume of Veds is kept open in front of them and instead of reading the Ved sincerely, they keep on telling whosoever comes, "Get the snacks prepared properly. To-day halwa (a sweet dish) must be prepared." Their attention is fixed on the food only. If you wish , you can call the priests performing the yagya and the Ved-path (recitation). All of them will not be able to recite. None of the Ved-path priests knows their recitation. They are only the priests taking donations and eating

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lunches and they fool the ignorant public for their own selfishness. You can call all the 51 priests from Ratlam and if my version is not right then you give me any punishment that you wish." The young men in the audience liked my talk very much. To-day's boys do not like false talk such as 'Ram did this, Krushna has done that, he wishes that we should do so and so et cetera'. When I told about calling the priests, then all understood the significance and all said in one voice, "Call the priests, we will make all of them recite the Gayatri mantra in front of all." When the priests heard about this, they realised the truth because only half of them were knowing the mantra . They all ran away in the night. The boys searched for the priests, but they were not to be found. They came back and said, " The priests are not there. On hearing that they will have to recite the Gayatri mantra, they ran away." Now the local public told me, "Panditji, our priests ran away. Your lecture has made a great impression upon us. Can you conduct the yagya.? " I said, "Why not, I am a priest and it is my duty to perform the yagya." I told the public, " To-morrow morning the yagya will be performed. To-morrow morning all of you, my brothers and sisters, come after taking bath and changing clothes. The yagya will be performed by all of you." The people asked, "Panditji, can we perform the yagya?" I said, "Why not, everyone has the right to perform the yagya." In the morning, the public came after taking bath. I conducted the yagya and made everyone sit for the yagya. When people heard my method of performing the yagya, they were much pleased. They all said, "Yagya should be like this. The priests used to fool us." When the young men performed the yagya, they were very much pleased. They gathered and said, " Let us search out priests and make them recite these mantras. If they are not able to recite, then they should be beaten." The boys searched in each and every home, but the priests had vanished. Now the local people very

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warmly welcomed me, made very good arrangements for accommodation and food and they started lingering around me. At three o'clock in the afternoon I had a talk with the people, including young men and boys and organised a branch there. The people of the village were very much pleased and said, "The society to-day requires such priests." In the evening I gave a lecture which impressed the people very much. In the meanwhile the other priests were roaming hungry and thirsty in the jungle. At night when I was alone, one of them came to me and said, "We do not have money. At least arrange for our fare, we shall be grateful to you. We shall reach our homes." I said, "In future wherever there is a Gayatri yagya, do not behave in the manner in which you behaved with the members of the Gayatri Parivar." They begged pardon and I called the local boys and told them, "He is a priest. He has made a mistake and is requesting to be pardoned. He will ask for pardon once again in front of you also. Now forgive him. Give him the fare to Ratlam." The priests received their fare and returned to Ratlam. They learnt a good lesson. I said, "In the morning the yagya will be concluded and all my brothers and sisters, you have to give me dakshina (offering). I don't want money in the offering. You have to give up one bad habit and take up one good habit. The number of bad habits that you give up, I will tell my Guru that people of Sarangi have given up so many bad habits, have given so much dakshina, then Gurudev will be very happy. Gurudev used to tell me, in the yagya, dakshina is to be taken of bad habits and not of money. That is why I am asking you to give up your bad habits." During the whole day, I met the people of the village, visited those who were ill, asked everyone about their family-members. All said, "Panditji we feel that we are connected with you since many births." Now it was time for me to go. The people of the village - men women and children - covered me with garlands. Despite refusal, they forced

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rupees eleven hundred on me as farewell-money. When I was leaving, the whole village was crying. Those boys who had acted as Ram, Laxman, Bharat etc. were also present. It was as if Lord Ram was leaving Ayodhya to go the jungle. There were tears in many eyes also. When I showed my love to the people there, they also loved me in return. Men and women specially came with me in two buses upto Bamania. On reaching Bamania station, I met the station master and told all the people who had accompanied me that, "He is not a station master, he is a saint, he is a rishi (a sage). He has showered many favours upon me, otherwise I would have remained hungry and thirsty in the jungle." All the men touched the station-master's feet and garlanded him. The station-master asked, "What is all this?" I said, "This is the fruit of your goodness. You did your duty. I did not know you at all. You behaved with me as if we both have been born of the same mother." They all escorted me to the train. Throughout the journey I was thinking, "What has Gurudev made of me? I took the help of Gurudev and he made me just like him. Bhagwan Ram and Bhagwan Krishna were made what they were, by their gurus. I was also made by my Guru." All the scriptures have praised the importance of the guru's powers. If the guru desired he can turn a small ant into an elephant and a grain of mustard into a mountain. Dedicate your body, mind, intelligence, whatever belonging to you to your Guru's work and get all the powers of your guru. Here the principle of give-and-take works. Only yagya and garlands will not do. Taking the help of the guru, any person can rise high like me. How high does a creeper rise when it takes the aid of the tree? When a puppet takes the help of the hand, what wonderful actions does it perform? With the help of a finger, a kite flies high in the sky. By taking the help of the guru, one can become like the guru, but there is only one condition for that and it is, real surrender. Your body, intelligence, mind, money,

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whatever is with you, has to be employed in the Guru's work.

When I returned to Tapobhoomi, I told the full story to Gurudev and Mataji. Gurudev said, "Be fearless and do my work, I shall always be with you. I shall speak through your voice." I am always thinking that I am not alone, Gurudev and Mataji, both are with me. I constantly think of them, and worship their feet. Gurudev always used to tell me that "Whenever you get good thoughts, understand that you are reciting Gayatri mantra, and when you are doing good deeds, then understand that you are performing yagya. Good thoughts and good deeds only are Gayatri and yagya. Gayatri and yagya are only symbols, the main aim is to change our thoughts. Problems cannot be solved until the thoughts change."

Mental treatment of Sethji through good thoughts

One day Gurudev came in the morning from Akhand Jyoti to Gayatri Tapobhoomi. After some time a seth (rich man) was brought to Gurudev by his family members. Sethji's eyes were red and the expression on his face was of a mad man. He was a resident of Agra. The family-members said, "Gurudev, we have heard that you are a devotee of Gayatri, and whomsoever you bless, gets the benefit. Sethji is our father. He has not slept for the last one week and has given up food and water. He is behaving like a madman. Please bless him so that he may recover." Gurudev took Sethji in a nearby room. I too went with them. Gurudev sat down and made the sethji sit near him. I went and stood near by. Gurudev asked sethji, "Son, what is your trouble? Tell me, I will remove your trouble." But sethji did not speak, just sat there with shut mouth. Gurudev coaxed him again and again, "Son, tell me, I will remove all your troubles," but sethji kept mum. For nearly half-an-hour, Gurudev went on coaxing and telling him, "Son, tell me, what troubles you? I will show you the solution to your problem." After half-an-hour sethji said,

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"Gurudev, I am in deep trouble." Gurudev said, "Tell me son, what is your problem? I will show you the solution" Sethji said, "Gurudev, I had a clerk. I have removed him from service. That clerk has filed a complaint against me with the police and police has taken all my books of account. Gurudev I can be fined one million rupees." Gurudev said, "Son, on hearing this, even my mind is reeling. With this incident, your mind would surely go out of order." Gurudev said, "Son, let us go to Akhand Jyoti Sansthan," and took the sethji with him. His family-members remained with me at Tapobhoomi. Gurudev used to come to Tapobhoomi in the evening also. He came around four o'clock, but shethji was not with him. His family-members asked me, "Gurudev has not brought our father. Where did he leave him?" They were all very worried. When they repeatedly asked me, I asked Gurudev, "Gurudev where is sethji? His family members are asking, they are very much upset." Gurudev said, "Son, he had not slept for one week. He is sleeping now and I have left him as such and come here." I told this to his family-members. In the evening Gurudev went back to Akhand Jyoti. The family-members stayed with me in Tapobhoomi. In the morning Gurudev and sethji returned from Akahnd Jyoti. They entered Tapobhoomi laughing loudly. I and his family-members just gaped. I was thinking that upto yesterday the person who could not sleep or smile, how happy he is today? How did Gurudev make him alright? After remaining for some time at Tapobhoomi sethji went back to Agra alongwith his family-members. When Gurudev was sitting alone, I went to him and asked, "Gurudev, sethji was so much cheerful because you blessed him and gave him the benefit of one million rupees." In those days we required money for Tapobhoomi. I told Gurudev, "Bless me also because so many works are incomplete in Tapobhoomi for the lack of money." Gurudev laughed and said, "Son, I have not done anything to him. One screw of my head was loose, I just made

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it OK." I said, "Gurudev, the screw of many a head is also loose. Please make it OK just as you did for the seth." Gurudev said, "Son, you were sitting near us in the room. You have heard everything there." I said, "Yes Gurudev, I have heard the tale upto the mention of the fine of Rs. 10 lakhs." Gurudev said, "I took him with me to Akhand Jyoti and made him sit near me. Then I took paper and pen. I asked him, "How many children you have, how many daughters-in-law, how many grandsons and grand-daughters? What are they doing?" Sethji went on telling me, "I have four sons. Each one is looking after his shop and their business is doing very well. Everyone in the family is happy." I asked him, "How many buildings you have, how many shops, what is their value? How much is the jewellery, bank-balance, what is the value of the jewellery?" Sethji went on giving the answers. When I totalled the value of his buildings, shops, jewellery, bank balance etc, the amount came to Rs. 90 Lakhs (9 million). Sethji said, "Yes, Gurudev, that much is there." So I said, "Son, suppose you are fined Rs. ten lakhs, even then Rs. 80 lakhs (8 million) remains." Gurudev said "Son, with 80 lakhs, everything will run smoothly." Sethji said, "Yes, Gurudev. 'Then I said, "Then why did you trouble your mind so much, and troubled mine also? I shall pray to Gayatri Mata for you." Upon this sethji started smiling. I said, "What a small matter it was? Come on, let us take lunch." We had lunch together and I asked him to take rest and I came to Tapobhoomi. That's all. I merely changed his method of thinking, so all his trouble vanished and he left happily from here for Agra. Son, I only changed his method of thinking and have done nothing else."

After some time sethji came to Tapobhoomi at Mathura. Gurudev was at Tapobhoomi and sethji was very much pleased. He touched the feet of Gurudev. Gurudev said, " Tell me son, what happened about your case?" Sethji said, "Here you had made my thinking straight. I went to Agra, met the police there

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and had to give some money to them. All my work was done. They returned my papers of unofficial dealings and the case was cancelled. Then I started my business again and Gurudev, this year I have made a profit of two lakhs rupees. I wish to offer some ornaments to Gayatri Mata and want to offer kalash (ornamental decoration like a pot) on the top of the temple." The kalash was put on the top of the temple, and the jewellery offered to Gayatri Mata. Seeing this, I thought, there is a lot of power in thoughts. Thoughts can make a man's downfall and thoughts can also uplift a man. Man is nothing but made up of thoughts. Gurudev said, "Son, man can become a sage, a deity and even God with thoughts and with thoughts only a man can become a dacoit and a robber. That is why I have started the 'vichar kranti movement' (movement for revolutionising thinking). Men give a very big form to insignificant matters and then they become problems. See, the seth's matter was so small but by wrong thinking he turned himself mad. If I had not guided him, he would have died and his business destroyed. I have written my entire literature for cleaning the thoughts only. Every person's problems can be solved with whatever literature I have written. There will be heaven in the home of any individual who will read my literature. A man should be vyast (busy) and mast (happy). Son, I wish to create a new world with thoughts. You have to do only one work - you have to spread my thoughts from home to home, that is real service to me. You don't have to see, but you have to read. One who is a show-off, does not have proper understanding. He merely satisfies his ego."

That very day I decided that whatever be the obstacles, even if only five persons help me, I will spread Gurudev's thoughts from home to home. From that time, I am involved in spreading Gurudev's thoughts. Day and night my thinking is about how to spread his thoughts. Gurudev said, "If problems

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are to be solved, they can be solved only with my thoughts, whether you do it to-day or after a hundred years. Gayatri means high thinking and yagya means service to others. So long as a person will have base thoughts and remain selfish, till that time problems can never be solved. If Shankaracharya had obeyed his mother he would have remained a priest or at best a reputed story-teller of holy tables, but would not have become Shankaracharya. His thoughts made him not only Shankaracharya, but an incarnation of Lord Shiv. Had Vivekanand accepted service, he would have become only a head-clerk, he would not have become the spiritual teacher who spread India's culture in foreign countries. If Guru Nanak had done business, he would have become the owner of three-four shops, but would not have become great and a guru of the sikhs. Had Gandhi practised law, he would have earned two-four lakh rupees, but would not have become Mahatma Gandhi. Son, there is great power in thoughts. Whosoever reads my thoughts, he will definitely benefit. One who limits himself up to mere worship, offering food to the deities, offering garlands and performing yagya etcetra will always remain empty-handed, I wish that my children do not limit themselves with the performance of yagya only but also lead a yagyiya life (i.e. a life of doing good to others). Whosoever employs even a small part of his time in spreading my thoughts, he will definitely receive my blessings. I and Rev. Mataji will always be with you. Be fearless and involve yourself in my task. Just as sethji's trouble was removed and he got good benefit, similarly all will get it."

Panch Kundiya Yagya at Kataina-Harsha

One day Gurudev came alongwith Mataji to Tapobhoomi and said, "Son, Mataji will look after the work of shivirs over here, you have to go to Kataina-Harsha. Daughter Shridevi is alone there, but takes great interest in the mission's work. She

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has arranged a 5-kund yagya, and you have to go there. I said, " Gurudev where is Kataina-Harsha? And I do not even know Shridevi." Gurudev said, "Go by bus from here to Shikohabad. It is about 10-12 miles from there. You must go." I said, "Gurudev I will go, now I have no worry. You are always with me." I went by bus to Shikohabad and asked the ricksha-drivers whether they will take me to Kataina-Harsha. They said, "We can take you, you will have to pay twenty rupees." I said. "Twenty rupees is too much." Twenty rupees was a lot of money in those days. I said, "I cannot give this much amount." There was one man standing there. I asked him "Where is Kataina-Harsha?" He said, " Go along the irrigation canal." I held the bed-roll under my arm, took my tin box in another hand and started walking. The ricksha driver first came down to ten rupees then came down to five. I said, "Now I want to go walking only." I kept the bed-roll on my shoulder, held the tin-box in one hand and walked all the way to Kataina-Harsha. I asked the village people, " Where is Shridevi's house?" They said, outside the village, she has some land. There she has constructed a temple. There itself she has her house also. They gave me the directions for going there. I carried my luggage and went to Shridevi and gave her the letter from Gurudev. She took my luggage and kept it in the hall and made me sit on a cot. She sat down on the floor and told me, "Sir, this is a village of the Thakurs. I decided to perform the yagya here, but all the people here objected to the yagya, forbade me to perform the yagya, saying that I am a girl and that yagya should be performed by priests only. The whole village is objecting. So how can we perform the yagya here?" I said, "Sister, first I want to take bath." She gave me a bucket and a lota. She asked me to go to the well nearby and take bath. I said, "Sister, please prepare lunch for me. I shall return soon after the bath." Shridevi prepared daal-roti. I enjoyed that meal, had a hearty lunch and slept on

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the cot in the hall. After my nap, I told Shridevi , "We must perform the yagya." Shridevi said, "Not even a single person from the village supports me, how can we perform the yagya?" I said, "Sister, you and I, both brother and sister will together perform the yagya." Hearing this Shridevi became quiet, then said, "Sir, there is no arrangement here. There is no pandal also for the yagya. How shall we conduct the yagya?" I saw that there was a big tree in front of Shridevi's house. I said, "We shall prepare five kunds (pits) under this tree. You arrange for the bricks." Shridevi said, " I have already got the bricks," and showed me the mound of bricks behind house. I said, "Sister, you will have to help me in carrying the bricks. Together we shall prepare the yagya-kunds." We brought the bricks from behind the house to the tree. Then came the evening. I had dinner. Next morning I went to the well. All round there were jungle and fields. I finished my bath and my sandhya-vandan (prayers) near the well itself and came back to the house. I was sitting in the hall when Shridevi brought a glass of milk. I asked, " Why did you bring the milk?" She said, "Sir, I have not paid for it. This milk is from our cow." The milk refreshed me. Shridevi's father came there. I bowed down to him. He blessed me and said, " I have only one daughter and she has become a widow. Day and night she is engrossed in reciting Gayatri mantra. She goes to the village also, but nobody listens to her. Now she wants to perform the yagya, but the villagers are not giving support." I said, "Father, Nehruji also had a daughter. To-day she is famous. Your daughter will do you honour, and I too am your son. Brother and sister will together perform the yagya. " Father said, "This is a village of Thakurs. They will quarrel. You are only two, I am old and will not be able to help you." I said, "Father, your blessings are enough, do not worry." I told Shridevi, "Sister, go on giving me the bricks, I shall prepare the havan-kund (the pits for the oblations)." I prepared five

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kunds under the tree and prepared their boundary also, and painted it with black, red and yellow colour. Then we had lunch and after some rest we annointed the floor with cow-dung. Shridevi was accustomed in annointing with cow-dung because she used to do so in the home also. She did the annointing beautifully and the yagya-shala (the area for performing the yagya) was ready. When the villagers heard about it, they came to see. They would look and then go away. The local priest started objecting, saying, " Look now even a woman has started doing the yagya. This is Ghor Kaliyug (an extremely sinful era)." The villagers also objected. I told Shridevi, "Sister, do not worry. Our Gurudev is with us and I have full faith in him. It will be a glorious yagya." I told Shridevi to bring a takhat (a small squat stool for the priest to sit upon). She brought one stool. We kept it under the banyan-tree. I asked her whether a mike can be arranged. She said, "In our temple , we sing kirtans (holy psalms) every evening. There is a mike in the temple." Thus a mike was also arranged. I said, "Sister, this is a yagya of five kunds. You will have to arrange for five persons to sit for the yagya. At least one person has to be present on each kund." Shridevi said, "Sir, myself, my father and one servant, we three are there , two more will be required." I said, "We must arrange for two more persons." She said, " I have two friends. I will make them ready." I said, "OK." In the morning I asked Shridevi, "Have you arranged for the five persons?" She said, "Yes we five persons are present here." I spread five mats near the kund and made them sit there and all arrangements were made. I said "Sister, cover the takhat (squat stool) with a bed-sheet and keep roti, rice and one garland ready." Then I said, "Sister, now I will sit on the takhat. Now you tell father to bless me, apply tilak (vermillion) on my forehead and put the garland round my neck. Only then will the yagya start." Accordingly Shridevi told her father who put

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the tilak-mark on my forehead, garlanded me and the five persons sat near the five kunds. Men and women from the village came to see. They were all standing. I started the yagya. The villagers who were standing there saw the entire activity. This method is so lucid that it impressed all who came to watch. They listened to the arati (song of adoration) to Gayatri Mata and prayer to yagya-bhagwan (deity). They told others in the village, that the yagya is being performed in a very fine manner. The next day the whole village came to see the yagya. On the second day also the proceedings of the yagya left a very big impression on the men and women and there was a sort of commotion in the surrounding villages because of the yagya. On the third day there was a big crowd and everyone was ready to sit for the yagya, which went on upto four o'clock. On the fourth day also the yagya went on for the whole day and people from the surrounding villages took part in it. On the concluding day nearly two hundred and fifty persons took part. I announced that those who took part in the yagya, have to give an offering. "My guru does not accept money. You have to make him an offering of one bad habit of yours and adopt one good habit." All the men and women who came there, gave up one bad habit and adopted one good habit. Those who were opposing the yagya, they all started endorsing it and started saying, "Shridevi has done wonders for the village." All were praising Shridevi. When it was time for me to go, the men and women of the village and people from the surrounding villages gathered there. That scene of farewell was worth seeing. A procession was taken out from the village. In every house I was garlanded, and twenty-one hundred rupees were given in farewell. They came with me upto Shikohabad. They wanted me to go in a vehicle upto Shikohabad, but I refused and said I will walk with my brothers and sisters. Mentally I was bowing down to Gurudev and Mataji and wondering about how my

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Guru changed me from a small person to an elevated human being. I became overwhelmed getting such a guru. I walk without fear because my guru has made me fearless. You too can take his help and be fearless. Guru will be with you. I came to Mathura and told him everything that happened at Kataina-Harsha. Gurudev said, "Son you have come to me. Now the mission's work will progress." Shridevi is now a permanent resident of Shantikunj and working for the mission.

Panch Kundiya Yagya at Narkheda

One day Gurudev said, "Son, go to Narkheda, my daughter Savitri is there. She makes the ladies over there to read my literature. She has organised the women there. I asked, "Gurudev, where is Narkheda?" Gurudev said, " It is before Nagpur. It is the biggest market for oranges. Just now there is a large crop of oranges. Go there and create a women's branch over there and them come back." Gurudev prepared my programme for Narkheda and wrote a letter to Savitri. I reached Narkheda . On the way itself, Savitri's son Ramesh met me. When I asked for Savitri's home, he said, " I am her son. Sir , please come with me." I went home with him. I gave Gurudev's letter to sister Savitri. She arranged for my bath and lunch. After some rest, I said, " Sister, arrange for me to meet all the ladies." Savitri took me to the homes of all the ladies. Wherever we went, oranges were offered to me. Alongwith Ramesh I went to see the fields belonging to Savitri. There was an orange orchard on her land also. When we returned, Savitri said, "Sir, take dinner." I said, " Sister, throughout the day I have eaten oranges. As long as I am here, I will eat oranges. We don't get such oranges on our side." Next morning I said, "Call all the ladies. We will talk with them." All the ladies were called and a five-kund yagya was also planned.Savitri's house was a big house. She owned several buildings. The yagya was performed

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in the compound of one building and after the yagya a meeting was arranged. All the ladies took a pledge to work for women's awakening and to tour in the area. Thus a women's branch was formed at Narkheda. In fact this was the first women's branch of the mission. I remember even to-day the love showered by the sisters there. I stayed for four days at Narkheda. I used to feel as if I and all these ladies were born of the same mother. In those days women had to remain confined to the home. Now sister Savitiri has come to stay at Shantikunj. Whenever I go to Shantikunj, both the sisters, Shridevi and Savitri feel very happy. To-day they love me so much that they consider me as their elder brother. I too consider them as my younger sisters. If for raising the level of ladies, women take Gurudev's literature from home to home and make them read it and all the people arrange sacramental rites in their homes, then children will be cultured. Gurudev was very unhappy at the condition of women . Women should organise themselves and remove obscene pictures of women in shops and have them replaced with pictures of great men. The time has now come for women to take these steps. Gurudev used to say that now the women's era will come.

Women's co-operation was praiseworthy

One day Gurudev sent me for the panch-kundiya yagya at village Ramli. I still remember the yagya-pandal there, surrounded by the trees. It was a glorious yagya. A large crowd from the surrounding villages collected there. The yagya-lecture went on till the evening. It became dark. The people from other villages also stayed there. The organisers of the yagya had not made arrangements for the evening-meal because the programme was to be over in the afternoon, but the programme had to be extended because of a large number of people from the surrounding villages. And these people were forced to remain at Ramli for the night. The local workers became worried

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on seeing this huge crowd suddenly halting there, as to how to arrange for their dinner and who can prepare dinner for them in a short time. The problem was brought before me. I said, "Let the sisters of the whole village bring cooking-utensils and food-materials over here. Let them bring whatever vegetables and flour from their homes and cook food in the fields over temporary stoves made of stones and fire-wood. In this way let them feed people who have come here from other villages." Whatever pulses, flour, vegetables they had in their homes were brought and cooking started. Some ladies went to their homes and started making flour on the grinding-wheels. Within a short time the dinner was ready. I was overwhelmed with emotion on seeing this enthusiasm of the men and women of Ramli village. I had not seen this type of yagya until that day. This went on for two days. Somewhere the roti of maize was being made, somewhere of wheat and again somewhere of millet. Those who had lentils in their homes were preparing lentils and serving them. No money was collected for performing the yagya, and yet with the labour and co-operation of the entire village, the yagya was successful. When I returned and informed Gurudev, he said I want such type of yagya. Gurudev wanted a yagya to be performed with little expense. He did not like to spend more money in the yagya, and if someone spent more in the yagya, Gurudev used to be unhappy. Gurudev used to say that by the medium of yagya he taught how to live one's life. We have to give something to the society from whatever we have, just like the fire in the yagya which does not keep with it whatever we offer to it but distributes it to the entire world by turning it into gaseous form. A person performing yagya and giving importance only to rituals but not adopting their teachings- even if he spends large amount of money and howsoever big yagya he may perform - the society will not benefit in any way from him. Religious heads had made the yagya so expensive

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that thoughtless expenses are made. This is not proper. We wish to perform the yagya in the least possible expenses. Gyan yagya (spread of knowledge) is necessary alongwith yagya. One who does not perform the gyan-yagya alongwith the yagya, he misleads the society and satisfies his ego. Yagya should be performed in the least expenses. Gurudev added that the people of Ramli have understood the significance of yagya and his full blessings are with them. He said, "Son, perform such yagyas. Oppose expensive yagyas."

Released a girl from widowhood

One day Gurudev came to Tapobhoomi and said to me, "Son, you to go to Gwalior. Pyare Mohan's daughter's marriage is being held there You must attend his daughter's marriage." I said, "Gurudev, whatever you wish. I shall go." I went to Mataji. Mataji also said, "Son, you have to go to Gwalior and have to reach quickly. Lunch will not be ready for some time. Have some snacks at Agra. Go immediately." Whenever I left, even as early as four in the morning, Mataji would give me snacks even that early and would pack one meal also for me. But on that day Mataji also said, "Son, go quickly." I obeyed her and reached Gwalior at the proper time. The girl's family was already known to me. Members of the Gwalior branch of the mission were also present. I met all of them and told them, "Gurudev has sent me." I also met the girl who was to be married. On their side, the groom's party had also come in due time. The marriage procession was getting ready with musical band to go to the bride's residence. Everyone was dressed for the occasion. The people from the girl's side were also decked out in fine clothes, and I too was busy at the gate. The marriage procession was delayed. I went to the place where the bridegroom's side was given accommodation, to find out the reason for the delay. The band was playing the music there. The people attending the marriage were standing there and the

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horse-buggy was standing there, decorated with flowers, but the bridegroom and his family members had not come there. I went inside to call them. The groom had become unconscious when he was proceeding for the marriage. Along with me, other members of the mission also reached there. The best doctor of Gwalior was called. He saw the boy and said, "Take the boy back to the home. His condition is very serious." Hearing this we all became very much perplexed. The persons from the boy's side took him back to home. On the girl's side when they heard that the boy has become unconscious, and has been taken to his home, there was a big hue and cry there. The girl, bedecked as a bride, was standing there with a garland for garlanding the groom. I reached where the girl's people were standing and was trying to pacify everyone when the girl came to me and holding me, said, " Sir, Gurudev has sent you here. Take me with you and throw me into Yamuna river or throw me into some well over here." I became speechless. I said mentally, "Gurudev, you have got me badly entangled." The poor girl was crying and others too were crying . I too felt very bad. I told the girl, "Child, tell me whether you have faith in Gurudev or not." She said, "I have full faith in Gurudev." Then I told her, "I am going to Mathura this very moment and will come back in the morning. When you tell me, I will throw you into a well and I too will jump in that well, but let me go and talk to Gurudev and then return here." The girl said, "Alright, go to Gurudev." I left that night for Mathura and reached there in the morning. Gurudev was sitting in a small room. Gurudev told Mataji by taking my name, " He is coming from Gwalior. He is very displeased. Give him tea." He closed the door of his room. I reached Akhand Jyoti Sansthan. I asked Mataji, "Where is Gurudev? Mataji said, "First take tea, You are tired. Then meet Gurudev." I said, "I will not take tea." I went to meet Gurudev. I got up and came to the small room and loudly banged

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the doors. My condition at that time was like a mad man's. Mataji also came. Gurudev opened the doors and said, "Sit down, son, you are very much displeased." I said, "If such a situation was to take place over there, then why did you send me to the marriage?" On that day I was talking to Gurudev and Mataji in a highly raised voice and was crying loudly. Mataji mussed my hair, made me drink a glass of water and said, "Son, listen quietly to what we have to say." Mataji was repeatedly coaxing me and lovingly mussing my hair. She said, "Son, we are more pained than you. What could we do, in this case only the extreme was to happen." I asked, "What is the matter? Tell me because I have to go and inform the girl. Tell me what should I tell her?" Mataji said, "Son, at least have tea and the snacks." I said, "No Mataji, I will not take anything. I shall die. What will happen to the girl?" Then Gurudev said, "That girl is my very sincere devotee and she has total faith in me and is always engrossed in mission's activities. Whenever she met me, I used to be very much pained. That girl was destined to be a widow within four to five months after marriage. Therefore what I did was to change her fate. The marriage has not been performed. Do not worry that she has dressed as bride. Because her fate has changed, that's why I had to do what I had to do." When Gurudev told this, my eyes were opened and I realised as to what all God has to do for his devotee. If he is a real devotee, then God is forced to change his fate itself. I became silent on hearing this. I said, "Mataji, I am going to Gwalior now." Mataji told me to take tea and snacks, but I refused and said, "I will take tea and snacks with that girl only. I shall take lunch only when she takes lunch." I returned to Gwalior. The atmosphere of marriage had also turned to one of gloom. The girl was lying on a cot in one room and her mother and father were lying in another room. I went and told everything to the girl and said, " Gurudev has changed your

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fate." The girl heard it and said, " I have full faith in Gurudev." I said, "Child, now get up." The girl got up, and removed the jewellery and changed from the fine clothes for the marriage into simple dress and placed the jewellery and the fine clothes before the picture of Gayatri Mata. We both took lunch. The girl explained everything to her parents and said, "I have full faith in Gurudev. Whatever he has done, is right, don't you worry." I stayed there for two days. When everything returned to normal, I said, "Now I will go." The girl said, "Why are you wasting time instead of doing the mission's work? Go to Mathura and convey my pranams (respects) to Gurudev and Mataji, now I am not unhappy in any way." I returned to Mathura and told everything to Gurudev and Mataji. Gurudev said, "The girl has total faith in me. Her faith only made me all this." I thought, the girl's faith forced Gurudev to change her fate. Now I understood how saint Meera had created God from a piece of stone by her faith. My faith in Gurudev increased a thousand times.

Now I used to go with Gurudev wherever five-kundiya yagya was performed. When no yagyas were being performed Gurudev used to go for organising branches. I too used to accompany him. In this connection a five-kundiya yagya was kept at Gwalior to organise a branch. Rajmata Sindhia also took part in it. Perhaps Shyamacharan Shukla was the Chief Minister then. He too had come for the yagya. I went with Gurudev to the yagya at Gwalior. The panch-kundiya yagya pandal was beautifully made. When Gurudev went to the door of the yagya-pandal, we met the girl in whose marriage I had been to Gwalior. She was dressed in a sari, with a kalash (water-pot) held on her head. When I saw the girl, tears came to my eyes and I lauded the girl's faith. Gurudev was welcomed. Gurudev was talking with the local workers. At that time I called the girl near me and said, "Get married now. Now the

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mission has considerably expanded. We will show you a boy will like and get you married to him." The girl said, "My marriage is already done. I will not get married now. We are four sisters. All have passed M.A. or B.A.exams. Now they are to be married." The girl very clearly refused, but I went on persuading her and she went on refusing again and again. When I said more, the girl said, " If I have to get married, I will get married only with that boy who had become unconscious at the time of marriage. Get me married to him." That boy had recovered after going home. Gurudev had on the one hand saved the soubhagya (marital-status as against widowhood) of the girl and had extended the life-span of the boy also. I was dumb-struck. I was accommodated in the house of a sardar (a chieftain). I and Gurudev used to stay together. I could not sleep that night. I went on thinking that to-day I have to decide with Gurudev about the marriage of that girl even if I have to quarrel with Gurudev. In the morning I got up as usual. I did not make arrangements for bath and went and sat down near him. Gurudev asked, "Are you not going to make arrangements for the bath to-day?" I said, "Gurudev, to -day I will not allow you to take bath, snacks, tea, nothing and I too will not take bath snacks etc. I sat down in anger near Gurudev. Gurudev said, "Son, why are you so angry to-day? Tell me the reason." I said, "The girl has laid a condition before me that she will marry only that boy and not a single paisa of her father should be spent." I asked, " Gurudev, will Anno (girl's name) get married or not?" Gurudev said, "Son, whenever you tell me I will get her married to some boy. What are you so unhappy about?" I said, "Gurudev, Anno's marriage will be with that boy only who became ill and unconscious at the time of marriage. And not a single paisa will be spent in the marriage." When Gurudev agreed and because I had full faith that whatever Gurudev says, that happens properly, I made all the arrangements for

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the yagya. The yagya went off very well. After that I came back to Mathura with Gurudev and went with him to other yagyas. After four or five months I again remembered that Gurudev has not yet arranged Anno's marriage. I returned from yagyas. Gurudev was sitting in the house at Ghia Mandi. Mataji was also sitting there. I said to Gurudev, "Gurudev, Anno's marriage has not been made so far." Gurudev told Mataji, "Chela (disciple) is very adamant. Once he decides about a thing, he does not forget it," and they both laughed. Laughingly he said, "First go to Gwalior, and talk to me after coming back." I said, " I shall go to Gwalior to-day itself." I went to Gwalior. When I reached Pyare Mohan's home, I came to know that the girl's marriage took with that boy only and without spending a single paisa. On hearing this, I was astounded. I asked, "How did the marriage take place?" I was told that the boy's father was searching for another girl for the boy. He had already seen one girl also, and everything was decided with the girl's family. The boy thought that 'I left one girl because I became ill, and now my father is deciding my marriage with another girl.' He did not think this to be proper. The boy's father was rich. The boy went to a priest and asked him, "Which day will be good if I want to marry?" It was morning time. The priest studied the horoscope and said, "Son, your marriage cannot be done on the day which is auspicious." The boy asked, " Why not?" The priest said, "The best time for your marriage is to-day. If the marriage can be performed by this evening, there is no more auspicious time than this. And it is not possible for your marriage to be performed to-day." The boy got up and left, vame home and asked a servant, "Call the driver, I went to go out." The servant went to call the driver. Then the boy told his mother, "Ma, I want to marry to-day itself. Come with me." Mother said, "Son, you have gone mad. Your father has gone out. Which girl marry you?." He went on talking with his mother. The driver

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came, the boy came out and said, "Ma I am going to Gwalior and want to marry that very girl and bring her here." The mother tried to persuade him, but he did not listen. The mother sat down with him in the car to persuade him. His sister was standing near. She too sat down in the car. They tried very hard to make him understand , but he did not listen. He reached Gwalior at four in the evening. When he reached the girl's home, her mother was standing at the door. Getting down from the car, the boy said, "Mother, do you recognise me?" On seeing the boy she said, "From your appearance, you look like the boy we had selected for Anno, but he had become unconscious and gone back." The boy said, "Yes, mother, I am the same boy and I want to marry to-day itself." In the meanwhile the girl's younger sister came and escorted the boy to the hall and made him sit there. The girl's father was not at home. It was a holiday and he had gone somewhere. The girls phoned the members of the Gayatri Parivar and told everything. The members of the Gayatri Parivar were thrilled with happiness. They contacted each other by phone and within a few minutes the men and women of the Gayatri Parivar came to the girl's home, and they all got busy. Some erected the pandal, some called the music-band and so on. Within a short time, everything was ready for the marriage. The bridal-dress etc which the girl had removed earlier was lying there. The girl was dressed again in it. The boy's mother and sister were with him. The boy and the girl were made to sit in the pandal. The ladies from the Gayatri Parivar started singing the marriage-songs, the band played the music, the mike was on, the house was decorated with electric lights. When it was time to paint the girl's hand with turmeric, the girl's mother enquired, "Her father is not here. How can I alone apply the turmeric paste?" The members of the Parivar sitting there with their wives said, "She is our daughter. We will apply the paste." The programme went on

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smoothly and the marriage was performed. The girl's younger sister prepared puris (eatables) for the boy's mother and sister and the Parivar members brought sweets from the bazaar. The best part in this marriage was that whosoever bought materials for the marriage, he himself paid for it. The one who brought the band, he paid to the band-owner. Likewise for the milk, electric lights, sweets and so on. The only expense on girl's side was for the dinner for eight to ten persons. All the members of the Parivar blessed the boy and the girl and made them sit there itself, and were giving to the girl whatever gift they wanted to give her. Music was being played and all the members of the Parivar were very happy. When the boy's father returned home and learnt that the boy has gone along with his mother and sister for the marriage at Gwalior, he too left by car for Gwalior. Over there, the girl's father had gone to Gayatri temple. He was already troubled because of the earlier broken marriage. So he had gone to pray to Gayatri Mata . He too returned home. When he came to the door, the members of Gayatri Parivar enquired, "Where were you? We were all searching for you." When the girl's father came home, music was being played and the house was decorated with lights. He was immediately highly wonder-struck and started wondering whether it was his house or some ghostly house. He was looking in wonder at the door, when the boy's father came by car. Thus both the fathers met at the door and both heard that the girl's marriage has been performed. Both ordered garlands, garlanded the boy and girl , blessed her and the girl took leave and left.

Gurudev sent me to Gwalior saying, "Go to Gwalior and then come back." When I went to Gwalior , the members of the Gayatri Parivar told me the above story. I thought, whatever Gurudev had said had come true. The girl was married to the same boy and the girl's side had not to spend also. I bowed to Gurudev mentally and thought, " I am blessed that I got such a

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guru in this life and I developed the faith that he is not a person but a power. First I saw the miracle of Mohan Dalal's son and second the miracle of Pyare Mohan's daughter. My confidence in Gurudev multiplied a million times and my faith increased from that day. I returned to Mathura and prostrated before Gurudev. Gurudev said, "Tell me son, what did you see?" I said, "Gurudev, whatever you had said turned out to be true." Gurudev said, "Son, I have not done anything. Whatever has happened has been with the help of my Gurudev and Gayatri Mata. I have full faith in them. Whatever I tell them, they fulfil it for me." If we brothers and sisters keep faith and have trust in our Gurudev, then certainly our Gurudev will fulfil all our tasks. What is lacking, is only faith and trust. The blessings from our Gurudev will be in proportion to the extent of increase in out faith and trust in Gurudev. There is tremendous power in faith and trust. We sing bhajans, offer flowers, recite the Gayatri mantra, daily perform the yagya, but our faith and trust is less, therefore our yagya does not perform miracles. When Gayatri and yagya created miracles for Gurudev, why not for us? We must have firm faith in Gurudev, Mataji, Gayatri Mata and Yagya Bhagwan. I have written only that which I learnt from this occasion. The mantra will give result to the extent of our faith and trust in ideal principles. The Gayatri mantra started giving results in proportion to the extent of increase in my faith and trust in Gurudev and I started receiving the blessings of Gurudev and Mataji.

The tour of Gujarat

Once I went with Gurudev on a tour of Gujarat . At that time there were few branches in Gujarat . There was only one worker called Mishrilalji at Ahmedabad. He was alone and unmarried. I and Gurudev stayed with him. He had a small room . We kept our bed-roll and bags there. At night, Mishrilalji I and Gurudev slept on the bed-rolls on the floor. The room was so small that we could spread the three bed-rolls with

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difficulty. Gurudev used to wake up at three in the morning. I asked Mishrilal, " Where is the latrine and the bathroom?" He said, "I do not have anything except this room." He showed the common latrine, and a slab of stone outside his room. He said, "I take bath on this stone. I bring water from the common water -tap outside." He made arrangements for Gurudev's bath. He kept a bucket of water outside on the stone. Gurudev went to the common latrine and took bath on the stone, brought water, washed the clothes and hung them up for drying. Gurudev talked to Mishrilalji. Mishrilalji said, "There is a muhurat (inaugurative worship) of a person's house. I have arranged a yagya there. You only have to perform the yagya." Gurudev agreed. I, Gurudev and Mishrilal went to that person's house. It was a very fine building. Several people had come together and formed a small colony. When we reached there, a person wearing a pant came out. We talked with him and a five-kund yagya was decided upon next day in that colony. The colony was to be inaugurated, his family-members were present there itself, some neighbours had come. The next day, the yagya was performed. Mishrilalji introduced us to that gentleman and said, "His name is Balwantbhai. He himself has made the colony." All were staying together. The yagya was concluded. Gurudev gave a lecture. Mishrilalji said that we have to stay to-night in the same building which was inaugurated. We agreed. Dinner was also arranged there. Balwantbhai showed us the room on the upper floor of the house. This was the biggest room in the house and well furnished. Gurudev was asked to stay in that room. He gave me a nearby smaller room to stay in. In this room there were chairs of latest design which I had seen for the first time. Gurudev saw the room which was luxurious. Gurudev saw the latrine with the western style commode, called me and said, "I can't stay in this room. Where can I go for latrine?" He became very angry. I went down and

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told Balwantbhai, then he showed the ordinary style latrine on the ground floor and a plain room for staying in. In those days Balwantbhai's dress and life-style was like that of ministers. Gurudev always liked simple living and high thinking. He did not like luxury. Balwantbhai's thoughts changed after coming in contact with Gurudev. To-day, although he is moneyed, he lives in simplicity. Gurudev changed his thinking.

Learned to do one's own work

It was my first round of Ahmedabad with Gurudev. From there we came by rail in third class to Mathura and when we got down at the station, I started shouting for a coolie. I went looking for a coolie. In that much time, Gurudev lifted his bed-roll, my bed-roll and my box and started walking. When I saw Gurudev carrying the luggage and asked him to give it to me, but Gurudev did not give me any luggage and said, "You are a very big man. Only a coolie will carry your luggage," and carried the luggage upto the ricksha stand.

From this tour I learned that a man living luxuriously cannot be at spiritually minded person. One must always lead a simple life and have high thinking. The second thing that I learnt was that one must do one's own work. Keep only that much language with you which you can carry yourself. Gurudev also told me, "Son, there are no coolies in foreign countries. One has to personally carry one's own luggage." From that day I started doing my work myself. When I see a person leading a luxurious life and becoming big, I feel that he does not have knowledge. He is leading such a life only because of ignorance. I learnt two things from Gurudev from the first tour itself. All man and woman must adopt these teachings in their lives.

Tour of Chhatisgadh

Once I went with Gurudev on a tour of Chhatisgadh. Five-kundiya yagyas were being performed. I had to go to Raipur

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first. A five-kund yagya was kept there. The programmes used to be for three days. On the last day in the dakshina (offering) people were made to give up one good habit. In all the lectures of Gurudev, alongwith the yagya, he used to give knowledge also. He always used to say that man is made of a combination of body and soul. Body requires food and shelter for living. The soul also must be fed. Knowledge is the food for the soul. Therefore knowledge is essential. Through yagya, the atmosphere is purified. In ancient times, diseases were treated with yagya. When yagyas were performed, those many diseases did not occur. Yagya is necessary for the body, but the soul must not be forgotten. Gyan yagya (spread of knowledge) is essential. All the existing trouble is because of ignorance. They are a pair. Just as with the negative and positive wires -by joining the two, electricity is produced, but when there is only one wire, then there is no electricity.

The yagya at Raipur concluded at four in the evening. That very day Gurudev had to go to Raigadh from Raipur. The people at Raipur arranged our dinner. I took my dinner with Gurudev and left by train for Raigadh. When our train reached Vilaspur, there was a crowd of mission's workers at the station. Practically in everyone's hand was a tiffin-carrier and a garland. Gurudev was welcomed at the station and the men with the tiffins boarded our compartment. After the train covered some distance, Gurudev asked the people with tiffin, "What have you brought?" He made everyone open the tiffins, and took a small portion from each one's meal. I had taken dinner at Raipur. Only one and a half hour had passed, so I declined the food because I was not hungry. Gurudev gestured to me, I too took some meal. At the next station, Gurudev told them all now you may get down from the train and go. They all got down. When Raigadh came, many men and women were waiting at the station to welcome us. They took us to our accommodation

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and told Gurudev, "Gurudev, come for dinner." Gurudev immediately got ready. I was about to refuse but he gestured to me and I too went with him to take dinner and had to eat some dinner there also. We returned to our accommodation. When we were about to sleep, a glass milk was also brought. Gurudev drank some milk also. I thought if I drank milk, I shall certainly vomit. I told the persons who had brought milk, "Brothers, I am taking medicines for which milk is prohibited. To-day there is a problem. I shall take milk in the morning." There during the day-time we had to visit several homes and there too Gurudev ate small portions of food. After the conclusion of the yagya, we started back for Mathura. On the way I told Gurudev, "We shall fall ill by repeatedly taking food. On this tour, my stomach got upset. I had to take food upon your instruction. Had you not gestured, I would have plainly refused. Gurudev said, "Son, it is a question of feelings. These people specially got the meals prepared at their homes for us. If we refused to take food, they would be pained. With what faith and feelings they had brought the food! That is why I took food at Vilaspur and also at Raigadh. One should not hurt the feelings. Spiritualism means paying attention to the feelings. Never should we hurt anyone's feelings." I said, "Gurudev, my stomach is upset, I shall return." Gurudev explained, "Son, whenever you come with me on tour, make four compartments in your stomach for food. Always eat only for one compartment of the food and keep three compartments empty, because wherever we go we will have to eat something." I grasped this teaching of Gurudev. From that day, I keep my stomach empty. This maintains my health and wherever I go, I do not hurt anyone's feelings. Wherever I go, I say, "I am hungry, but I am a poor eater" and whatever is brought I keep praising it. With this every person goes back pleased. From this incident everyone must learn that one falls ill by stuffing one's stomach. One part for meals, one part for

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water and one part to be kept empty for air. Only then a person can remain healthy. When a meal is tasty, some people eat so much that they are not able to breathe easily. The stomach is upset, it cries out for relief and one cannot sleep.

The tour of Assam

Once Gurudev said, "Son, we have to go to Assam. The mission has not spread there at all." In those days, one had to go by train from Mathura to Barauni for Assam. It takes one day and one night to reach Barauni from Mathura. It is farther from Patna. From there it takes two days and two nights to reach Assam. In those days a time of three days and three nights was required to go to Assam from Mathura. I said, "Whenever you order me to go, I shall go." Mataji had given us roasted grams and popped rice for eating on the way. When it was time to take food, Gurudev gave me roasted grams and popped rice, which I ate, but I was not satisfied. I thought that at some other place where good food will be available, Gurudev will arrange for it, but Gurudev did not arrange for meals on the way. In the evening when it was time for dinner, once again Gurudev gave me the grams and popped rice and he also took them. I ate the grams and popped rice and could not tell anything to Gurudev. I could not sleep throughout the night because I was feeling hungry. I thought that if Gurudev made me eat grams and popped rice till Assam, I will die. On the next day, when it was time for lunch, Gurudev again gave me grams and popped rice, I refused and told Gurudev that I could not sleep throughout the night because of hunger, and that I cannot remain without proper meal. Gurudev said, "Son, buy some puris (a kind of food) at the next station." When the next station came, Gurudev said, "Son go and bring puris." I bought the puris. Vegetable was also given with it, but it contained onions. I told Gurudev, "This vegetable contains onions, and I cannot eat the puri just by itself." Gurudev said, "Son, the tea-vendor

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is selling tea in the compartment. Take tea from him. It will be helpful in swallowing your puri." I bought tea and with its help ate my puris. I thought that in three days and three nights I will surely die, I am badly trapped with Gurudev. I said, "Gurudev, all the gurus and mahatmas (great souls) eat sweets, fruits, milk, rabdi etc. and feed the same to their disciples also, but you are eating grams and popped rice and making me also eat it. What is the secret behind this?" Gurudev said, "Son, one who does not have control over his tongue, who eats sweets, puri, kachori, pakodi throughout the day, is not spiritual at all. A spiritual person must first control his tongue. This tongue itself is a demon. We recite mantras with the tongue. When the tongue itself is not proper, how can the mantra-recitation done by it succeed? If the gun is not proper, what can the cartridge do? Life is the gun and mantra-recitation is the cartridge. To kill a lion, a good gun is required. To achieve spiritual powers, life has to be disciplined. Those who recite mantras with a tongue which runs after various tastes, their mantra-recitation does not succeed spiritually. By taking spices, sweets, fried foods like kachowdi, pakodi, the stomach also becomes upset and man remains ill. First and foremost, the tongue has to be controlled. The first discipline is of the tongue. Every person recites the mantra, but his tongue is not under control, therefore he does not get the result of the mantra. I adopted this teaching in my life. That is why my health is completely normal. At the age of 87 years, I feel myself healthy like a young man. If anyone wants to live for hundred years and remain healthy, then first he will have to control his tongue. One whose tongue is not under control, his mantra recitation never succeeds even though he may recite day and night. If one wants to see the miracles of the mantra, then the tongue must be brought under control." For 24 years, Gurudev fed jav (a type of barley) to the cow, removed the same from her dung, cleaned it, prepared

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roti from it and ate it with buttermilk, then his Gayatri-mantra recitation gave him the powers. Gurudev showed me the secret of mantra's achievement. Those who want to achieve the powers of the Gayatri mantra will have to keep their tongues under control. During the journey to Assam I talked with Gurudev about controlling the tongue. Gurudev said, "If someone can control his taste buds i.e. the tongue, then he achieves control over all the senses. The senses which trouble most are the taste buds, i.e. the tongue and the sex organ. By achieving control over both, control is achieved over all the senses." Now Tinsukhia station of Assam was approaching. Gurudev said, "Take care of the luggage, the station is approaching." I collected all the luggage and got down at the station. At that time there was no branch of the mission at Assam. I do not remember exactly whether we stayed in a dharmashala or at some person's home. Whole night we were bitten by mosquitoes, and I could not sleep throughout the night. In the morning Gurudev took bath. I told Gurudev, "I don't know whether Yug Nirman (dawn of a new, better era) will take place, but my Yug Nirman has taken place." Gurudev asked, "What is the matter, son?" I said, "Throughout the night, the mosquitoes did not allow me to sleep. If I remain here for three-four days, I will become ill." Gurudev said, "Son, I will show you the solution for this at bed-time at night." Gurudev said, "Son, go out and bring one or two persons. We will talk to them about our programme and tell them about our aims." I brought eight to ten persons. Gurudev went on talking to them. First about their health, children, family, business, service etc. and then started telling them about the mission. Throughout the day, whomsoever I brought there, he went on talking about the mission. When it was bed-time at night, I told Gurudev, "Gurudev, the mosquitoes have already started attacking me, please show the solution." Gurudev said, "Son,

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you have got the chaddar (sheet). Except for the eyes, cover your entire body with it and sleep." I said, "Gurudev, if I remain on tour with you for a month, I will fall ill. Gurudev, when we see the spiritual teachers, the story-tellers of religious tales, mahatmas (spiritually big men) and religious lecturers, there is a separate arrangement for their meals. Those who give religious lectures are fed halva (sweet) by which their throats remain in good condition. Their lunch consists of puris, sweets, vegetables etc. and they are given a separate accommodation for staying. One who is highly rich and has all facilities, at his place the people are given the accommodation. There are separate rooms for sleeping and for meeting people and there is a queue of people waiting to touch their feet. In the morning, a programme of two to three hours is kept only for touching the feet. I thought, I too shall become such a spiritual person, but you have made minced vegetable out of me." Gurudev said "Son, those who are looking for bodily comforts, are aware only of the body and they are engaged only in satisfying bodily comforts. Such religious leaders are not spiritualists. They feed only their bodies and care only for the body. They do not pay attention to the soul, which is the owner of the body, because to-day it has become like a tradition that after the guru, his disciple succeeds him on the gadi (the seat of the guru). He has not made any renunciation or personal sacrifice, he does not know about spiritualism, he is miles away from spiritualism, but he succeeds to the guru's gadi. The spiritual person does not care for the body, but cares for the soul and feeds the soul. The food for the soul is swadhyaya (self-study). You know that throughout the railway-journey, I keep on reading books. To-day, people's souls are dead, that is why spiritualism is in a neglected condition to-day. People remember a few lectures, a few mantras, keep on telling about them and keep on satisfying or fulfilling their egos. Son, a spiritual person is one who spends

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the least amount for himself and keeps on helping others generously. He pays attention, not to his body but to his soul." To the extent possible I have adopted in my life the teachings I learnt from Gurudev during the tour of Ashram. Anyone can get full spiritual benefit by adopting his teachings.

When Gurudev cleaned up a child's stools

I went with Gurudev on a tour of Rajasthan. At that time the mission had not spread much. I went to one person with Gurudev. In those days Gurudev used to go to the homes of those who were doing the mission's work. That person was not available, but we met a lady who was very much pleased on seeing Gurudev. I and Gurudev sat down in a room. She was carrying a small baby whom she left on the cot and was about to leave when Gurudev said, "My child, give the baby to me," and took the baby in his lap. The lady went in to prepare tea. The child passed stools in Gurudev's lap. When I saw this, I was about to call the lady, but Gurudev gestured to me not to call her and gave the child to me. Gurudev went to a tap nearby and cleaned his clothes there and told me, "Come, give the child to me, I will clean the child." I refused and told Gurudev, "I myself will clean the baby." I went to the water tap and cleaned the stools sticking to the child and then washed my hands thoroughly with soap. I was very angry with the lady and was thinking, "When giving the child, why did she not tie a diaper on the baby? If she had tied the diaper, then Gurudev's clothes would not be spoiled." I was very angry. Gurudev went on looking at me. Gurudev went on asking her about her family's difficulties like a father asking everything from his daughter. I was getting angry. When we started from her home, I was repeatedly smelling my hands and sometimes smelling my clothes. Gurudev was observing all this. When we went to take lunch, I was smelling the roti and vegetables also. Gurudev said, "Have you gone mad?" Daily in the morning I used to sit

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near Gurudev. As soon as I went to Gurudev, he asked, "Why were you getting angry with that girl yesterday?" I said "Gurudev, had the girl tied a diaper on the baby, your clothes would not have been spoilt. Then he asked, "Why were you smelling the hand throughout the day? You were smelling the food and your clothes too." I said, "Gurudev, bad smell was coming from my hands and clothes because I had cleaned that child's stools." Gurudev asked, "When you clean yourself after the stools, why is there no smell then?" Then he said, "When your daughter has come to you, have her babies passed stools on your clothes or not?" I said, "Gurudev, not once but many times." Gurudev asked, "Then why were you not angry with her? Because she was your own daughter and this girl was someone else's daughter. Son, other's daughter is also our own daughter. When we do not get angry with our own daughter, then why should we get angry with someone else's daughter?" I now understood the high viewpoint of Gurudev. He used to see his family in all. All the children, boys and girls are our children only." I saw the feeling of "Vasudhaiva Kutumbakam" (the whole world is my family) in Gurudev. If all men and women develop this attitude, all the problems of the society can be solved. When Gurudev saw someone suffering, he used to be very much pained. He always used to distribute his happiness and share the troubles of others. Such was our Gurudev. By staying with him, I consider myself very lucky. From the above incident, I took the inspiration that one must see the presence of God in everyone. The whole world is our family. The whole society is ours only. From that day onwards I developed the attitude that everyone is mine. All my brothers and sisters should learn from this incident that the whole world is our family. We all are God's children, we are all brothers and sisters. Gurudev used to teach by personal conduct. Whatever he preached, he practised. We say so much, but do not act. Our saying and conduct should be one.

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Gurudev drank milk in which salt was mixed

Once I was on tour with Gurudev. We went to a lady's home. She was very happy on seeing Gurudev. She made us sit and went into the kitchen, warmed some milk and brought it. She was so much thrilled with Gurudev's visit, that, in her excitement, instead of mixing sugar in the milk, she added salt and brought the milk. First she gave a glass to Gurudev who lovingly drank the milk. As soon as I drank the milk, a shiver passed through me. Gurudev gestured to me to drink the milk. I said, "Gurudev, salt is added to the milk, I can't drink it." When the lady heard that salt has been added to the milk, she turned pale and was very much pained. Gurudev smiled and said, "Child, my milk had sugar in it. His milk must be having salt." Upon this the girl said, "I had added from the same jar into your glass as well as Panditji's glass." The poor girl was very much upset. Afterwards Gurudev told me, "What would have happened if you drank the milk? Son, if you drank the salted milk your stomach would have been cleaned. Salt is not some kind of poison. How much pain she felt that she made me drink the milk mixed with salt?" Gurudev used to be careful about the feelings of others. Gurudev said, "Son, it is a sin to hurt the feelings of others. Be careful in future and never commit such a mistake. Salt and sugar will give temporary taste to the tongue. If you had made such a mistake, offered me tea and by mistake added salt, and afterwards came to know about it, how much pain it would give you? Son, always distributing your happiness and sharing others' troubles is itself spiritualism." We must all learn from this that we should never hurt anyone's feelings.

Ate kheer at one o'clock at night

Once I went with Gurudev in a yagya at Vilaspur. A programme of yagya was arranged there by Umashankar Chaturvedi and Vishwakarmaji. At that time there were only

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two main workers at Vilaspur. Umashankar Chaturvedi was a very emotional man. He had also prepared a programme of Gurudev's lectures in branches in surrounding towns. In the evening the lecture and dinner was the at branch at Naila (a village of Vilaspur). We were to take rest there. But Chaturvediji had arranged so many lectures in branches on that day that, instead of reaching Naila at six to seven in the evening, we reached at eleven o'clock at night. The public was sitting even at that time. Gurudev continued his lecture till one o'clock in the night. Gurudev's accommodation was arranged at cloth merchant Motilal's home. Because we were delayed that night, Chaturvediji had already arranged dinner on the way. Thus Gurudev had only to sleep at night at Naila and I started talking with Motilalji's wife. She was recently married and had come only once or twice to her husband's place. She was just a girl. I asked, "Child, I hope you are alright and there are no problems." There were tears in the girl's eyes. She said, "Panditji, I have no problem, but at this moment I am very unhappy." I said, "Tell me, what is your trouble?" She said, "To-day Gurudev was to take dinner at our place, I have prepared kheer with dry-fruits in it. I had prepared it with a lot of feelings, thinking that I will feed the kheer to Gurudev, but Gurudev came at one o'clock in the night to my place.I am very much pained about it." I heard her and went to Gurudev. I said, "Gurudev, Motilalji's wife has prepared kheer. She is saying that the kheer for Gurudev has been prepared not only with dry-fruits but a lot of feelings also, but Gurudev has not taken the kheer because he came at one o'clock in the night to her home. She is very much upset because of this." Gurudev told me, "Go immediately, call that girl and bring her to me." I called the girl and brought her to Gurudev. Gurudev told the girl, "Child, tell me, how did you come to know that since last one month I have a desire to eat kheer? But I

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could not get kheer anywhere. Go my daughter, go quickly and bring the kheer for me." The girl immediately cheered up, ran and brought the bowl of kheer. Gurudev ate merely one or two spoons of milk. He went on praising the kheer more and more. The girl's unhappiness immediately changed to happiness. There were ten to fifteen men with us. Everyone ate small portion of kheer. The girl was very much pleased. Gurudev always paid attention to others' feelings. From this all of us must learn that we should not ever hurt the feelings of others. Such was Gurudev who created such a large mission. The mission's activities can increase a thousand-fold if we adopt his teachings.

Gurudev refused to travel by first class

The next day I went with Gurudev to Vilaspur. We had to come to Mathura from there. I had written a letter to Umashankar Chaturvedi to get our reservation done in the third class, because Gurudev travelled by third class only. Chaturvedi had also informed us by letter that he had done the reservation for me and Gurudev. When I asked him for the tickets at Vilaspur station, he gave me the tickets for first class. I told him, "Sir, why did you get the reservation for the first class, Gurudev will be displeased." Chaturvedi was a very emotional man. He laughed and said, "I could not get the reservation for third class, I got the reservation done for the first class. I shall tell Gurudev." When the train arrived, he told Gurudev to sit in the first class compartment. Gurudev refused and rushed into the crowded third class. The luggage was kept in first class. I sat near the luggage in first class. Other members of the mission from Vilaspur sat with Gurudev in third class. After that whenever he met me, he would say that, "Now I travel first class." Whosoever came to him, he would tell him, "Now I travel by first class, I have become a big man." For nearly four to five months, whosoever came to him and at that time, if I were near him, he would say, "Now I travel by

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first class." After a sufficiently long time, Mataji said, "Chaturvediji has made the mistake and you are after this boy. Will you rest only after taking this boy's life? What is the fault of this boy in this?" Then he stopped saying it. He spent the least amount on himself.

The Panch Kundiya Yagya of Baroda

I went to Baroda with Gurudev. A five-kund yagya was arranged there. The person who was getting the yagya performed was originally a resident of Dabhoi. His house was also at Dabhoi. Gurudev was accommodated in a house where the room was closed and there was not even a small window for light or air. I kept Gurudev's luggage there and stayed there with Gurudev during the day-time, but the atmosphere in that house was very suffocating. We did not know anyone there. In the yagya only, I came to know Rasiklal and Manubhai. Both of them were teachers in the Shreyas Vidyalay. I talked with them and said, "Please show us some building where there is at least the passage of air." Both of them said that the Shreyas Vidyalay (school) is nearby where they are working and they will introduce me to the principal. All the rooms in that school are airy and the yagya-pandal is also nearby. They asked me to talk to the principal. Both of them took me to the principal of the Shreyas Vidyalay. I talked to him. He showed me a room and said, "You can stay here." I asked Rasikbhai and Manubhai, "What is his name?" They said, "His name is Rajnikant Jani." Alongwith Gurudev I brought the luggage and came to Shreyas Vidyalay. The room was clean and airy. I told the principal, "If you can kindly arrange for a bucket of hot water in the morning, I shall be very greatful. Gurudev takes bath only with hot water." Accordingly he advised the cook in the kitchen for hot water. In the morning we got hot water, but not any tea. Next day I requested Jani Saheb, "If you could kindly arrange for tea in the morning we shall be very grateful. He

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also made arrangement for tea. I went to him three-four times. I came to know him quite well and whatever we required, I told him without hesitation and he used to make the arrangement. In this way we stayed in Shreyas Vidyalay for three days. There I came to know we all the men and women - teachers. I said, "Whenever we come to Baroda, we will stay in Shreyas Vidyalay." They also used to talk with Gurudev. Gurudev made a big impression on the men and women there. When we were leaving from there they congratulated Gurudev. Because of the programme of this yagya I met a number of men and women at Baroda. At that time the mission had not spread much. We had to undergo many hardships in the programmes.

Gurudev wore a torn kurta

I had come to Tapobhoomi in the last days of 1967. From 1968 to 1970 I was on tour with Gurudev in most areas. The tour used to last for 20 days. I used to be at Gayatri Tapobhoomi only for 10 days in a month. Once I went with him to Raipur. After the lecture Gurudev was meeting the local men and women. Mostly he used to stand and meet the maximum number of men and women, because he had to meet them all in a very short time. He was enquiring about their families, homes and about the work of the local branch. Once when he was meeting someone, I noticed that his kurta (long shirt) was torn. I went with him to our accommodation and he removed the kurta. At that time I was looking into his box. He had returned after taking dinner. He asked me what I was doing. I said, "Gurudev, your kurta is torn." I opened the box and saw, three kurtas were there and all three torn. Gurudev said, "If they are torn, let them be." I said, "No Gurudev, it is not proper to wear torn kurta." Gurudev asked, "Should we not wear torn clothes?" He said, "Give me the kurta." I gave him. He tore one kurta, and said, "Take the cloth of this kurta and wherever the other

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three kurtas are torn, get them patched up with it." I went to the bazaar and got all the three kurtas patched up from the cloth of the torn kurta. Gurudev said, "Three kurtas will do for me." Gurudev continued wearing only those patched kurtas. Such was my Gurudev. One should learn from Gurudev from the simplicity in his life. He never paid attention to his body, he always paid attention to the soul. He used to tell that the body is the vehicle and the soul is its owner. To-day we have forgotten the soul. Throughout the day we are paying attention to food, dress and comforts for the body and we have forgotten the soul which is the owner of the body.

When Gurudev put life into a dead body

Once again I went on a tour of Gujarat with Gurudev. There was a five-kund yagya at Anand. I was staying with Gurudev at Shantibhai's home on station road. I was staying with Gurudev on the upper floor and Shantibhai's family was staying on the ground floor. Navsari's Maganlal Gandhi was also staying there. Whenever Gurudev visited Gujarat, Maganlal also used to go with him on the tour. He used to do the mission's work . At night he stayed at Shantibhai's home. Maganbhai had a heart-attack. The doctors were called there. On hearing about it, many persons collected there. It was night time. Doctors said that now he is no more. Shantibhai came to me. He said, "Maganbhai had a heart-attack and now he is no more. I am in great difficulty." I went with him below near Maganbhai. His eyes were fixed in a stare and there was no breathing. When I saw him, I was very much pained. I went near Gurudev, woke him up and said, "Maganbhai is no more." Gurudev said, "Take me below." Gurudev came down with me. Everyone was asked to leave. I was with him . He touched Maganbhai Gandhi's body and keeping contact with the body moved his hand thrice over the body from head to toe, then touched his head and said, Get up, Maganlal." Immediately Maganlal got up and started

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talking with Gurudev. Gurudev told me, "There was unnecessary commotion, go and bring tea." I told Shantibhai's wife to prepare tea. She prepared tea and brought it. Maganlal Gandhi started taking the tea. I was standing away from him and thinking whether this was not a ghost. I was standing away because I had seen his dead body. Gurudev asked, "Maganlal, will you have one more cup of tea?" He said, "Yes, get me one more cup." I brought the second cup of tea. Maganlal drank the second cup also, stood up and started walking with Gurudev in the room. Gurudev said, "Now Maganlal, you have to do many works, you have also to perform the pilgrimage of Badrinath." After that, he lived for eleven more years. He had also gone to Badrinath. Gurudev had so much power that he could even bring back to life a dead man. He had so much strength of penance. Maganlal Gandhi died after eleven years.

Whenever I went on tour with Gurudev he would tell Take out paper and pen for me. Gurudev used to sleep on the lower berth. At two o'clock at night, he would put on the lamp and start writing. When I got up, I would carefully keep his written articles. He used to be very angry with social evils. During the day, he used to read books on the way. If we had to go somewhere by bus, he would write in the bus also. He was very angry at the society. He never used to waste even a minute.

Created respect for widows

I was with him on tour. I had gone with him to a yagya in Madhya Pradesh. One day in a hall three hundred to four hundred ladies were sitting. They were talking with Gurudev and laughing also because Gurudev used to make everyone laugh. Whosoever sat with him would laugh in his company. All the ladies were laughing on Gurudev's anecdotes. Among all of them, one girl was sitting quiet and aloof and not laughing. When he saw that girl, he called her near him and said, "Child, what is your trouble?" Gurudev looked at other ladies.

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They were all laughing and were in colourful dresses and were wearing ornaments also. This girl was in just a white sari and had not worn any ornaments. She was in simple dress. Gurudev asked that girl, "Child, what is your problem. You are not laughing also?" The girl did not give any reply. Gurudev took the girl aside. I too went with him. Wherever and with whomsoever Gurudev talked, I always used to listen. Taking her aside, Gurudev asked, "Tell me child, what is troubling you? I will remove all your troubles." The girl took a deep breath and with tears in her eyes said, "Gurudev, I have no problem." Gurudev asked, "My daughter, why are you sitting dull, what is the matter?" That girl had to tell. She told Gurudev, "I was married in childhood and my husband died. It is my bad luck and I am not pained by it. I had studied somewhat. I studied further and now I am a teacher. I do all my work. During day-time I go for teaching, but I am unhappy regarding the fact that, although I order 100 copies of Akhand Jyoti, when I go to distribute it to someone's home, people become displeased with me saying, 'You are a widow, you have showed your face in the morning, God knows how will to-day be?' People abuse also. I keep my mouth shut and hear all that and then return. When I go in the evening to distribute Akhand Jyoti ,then also they say ,"You have shown your face in the evening Stop coming to our home from tomorrow." "Wherever I go, people despise me. Sometimes when I do not distribute Akhand Jyoti, I pay for it from my salary. I reduce my expenses. I am troubled by this only. Sometimes I think of committing suicide , but when I read your thoughts, the knowledge dawns in my mind, that one should never allow bad thoughts to come , then just as we drive away thieves with a long stick, likewise they must be driven away. I read your thoughts, but even then I am very much pained by this." Saying this, the girl started sobbing violently. Gurudev also started crying with her. There were tears in my

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eyes also. Gurudev told the girl, "My child come with me." Gurudev brought her to where the other ladies were sitting and after coming near them said," My child, I am not saying something of my own, but I am saying from the Veds. You are leading a life as pure as the river Ganga. You are doing work, doing work for people's good, observing celibacy. You are Ganga personified. One who reverently looks at you, will go straight to heaven. And all these women sitting here, applying make-up, wearing fashionable clothes, producing children, creating innumerable problems for the country, whosoever will look at them, will straightaway go to hell." On that day only I saw him getting so much angry. "One who does not have pity, compassion and love, whatever prayers or devotional songs he may sing, is all useless. To share someone's pain and distribute one's happiness is itself religion. A person in trouble must be helped and respected. It is sin to give more trouble to a person who is already in trouble. That person is the biggest sinner who says that it is a sin to look at a widow. Child, you are chaste and pure." All the ladies sitting there, hung their heads. I too was silently standing there. After some time, when his anger subsided, Gurudev told them, "Tell me daughters, what do you have to say?" All the poor ladies sat quietly. They all started leaving for their homes. I stood at the door and told the ladies, "Sisters, please do not feel bad about Gurudev's talk. He is angry. Please think over what he has said to you." Most of them were educated. They said, "Sir, why should we feel bad about Gurudev's talk. Whatever he has said is true. To-day Gurudev has opened our eyes. He has removed our ignorance. That widow leads a clean pure life. She works and earns for herself. From to-day onwards whenever we see any widow, we will see Mother Ganga in her, and will help her if she has any trouble. We shall share their troubles and will persuade those who consider that it is a sin to look at a widow. Gurudev

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has opened our eyes and roused our conscience. We consider ourselves lucky that we have got such a guru. If there are such gurus in the country, ignorance all over the country will quickly disappear." The girl was standing there. Her face immediately cleared up. The girl who was so unhappy, was now suddenly cheerful. Everyone must learn from this episode and must remove the belief that looking at a widow is inauspicious. They must change their views by thinking that looking at a widow is auspicious and help a widow. If she has any requirement, it should be fulfilled. This itself is called religion. I have written a separate book on this, it should be ordered and read and others too should be made to read it. Every talk of Gurudev is educative. When we were returning to Mathura, I said, "Gurudev, you have removed the ignorance of all the ladies regarding widows." Gurudev said, "What a big ignorance it is! People consider that it is a sin to look at a widow who is leading a clean life, who earns her own bread and employs her available time in social service, and if the some widow gets married to someone, wears fashionable clothes and produces children, then the people who were believing her to be inauspicious, now start believing that she is auspicious. They consider looking at a sinning person as auspicious and think that looking at a person who leads a pure life is inauspicious. What a great ignorance it is! Because of this only, the sin increases in this world. This ignorance must be removed from the society. Spreading my thoughts is service to me. That person is miles away from me who does not believe in my thoughts and merely sings devotional songs and performs yagya. People believe less in my thoughts and get satisfied with just saying the rosary and singing the arati (song of adoration). My thoughts must be spread from home to home." From that time I am engaged only in spreading his thoughts.

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When Gurudev was made to drink sweet-lime juice

I was going on a tour of Anand with Gurudev. That day Gurudev was having fever. When we were leaving for the journey, Mataji told me, "Son, take care of Gurudev." I said, "I will take full care of Gurudev." When Baroda station was approaching, Gurudev said, "On the station do not create commotion by saying that Gurudev has fever." He made me understand it. When Baroda came, the men and women of Baroda and Anand came to welcome. After the welcome, Gurudev was taken by car to Anand. Gurudev's procession was taken out. Gurudev had to sit in the car for the procession which lasted nearly three hours. The procession reached the place of the yagya-pandal. Gurudev gave a lecture there. Because of the exertion of the lecture, Gurudev's fever increased. I was very much worried. At that time the Anand branch was the best branch in Gujarat. I went there five to seven times with Gurudev. I came to know all the members there. Doctor Asharamji was doing much work for the mission. At that time only eight to ten men were doing good work. I informed Dr. Asharam that Gurudev has fever. I told him, "Do not mention my name . You will come to know when you touch his feet." Asharambhai was staying at Shantibhai's place at my request. There he touched the feet of Gurudev, the feet were very hot. Dr. Asharam told Gurudev, "Gurudev you are having fever. Now you have to take rest." Gurudev remained silent. Asharam told me, "Bring mosambi-juice (sweet-lime juice) and make Gurudev drink it. He is having fever. To-morrow morning I will check him and give medicine." I went to the bazaar and brought mosambi-juice in a thermos, poureds it in a steel-glass and gave it to Gurudev. Gurudev thought I was giving him water. As soon as Gurudev took one gulp, he spat it out and cleaned his mouth. He threw away the juice and started speaking angrily to me. If he had a stick with him, he would

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have hit me with it. He was so angry. He told me, "My children are living at Tapobhoomi, where they do not even get water (there was a well with brackish water at Tapobhoomi, so water had to be brought from some distance) and you are making me drink mosambi-juice. He was very much displeased. I was very much afraid. Next day Dr. Asharamji came and with insistence took Gurudev for a check-up. The check-up did not reveal anything abnormal. Taking my name, Gurudev told the local workers, "Call Lilapat." I was waiting outside. Gurudev asked me, "What has the check-up revealed?" I said, "Asharam had asked for the check-up." Gurudev said, "I know everything. You have certainly told the doctor about the fever." He said to me, "Son, I am not having any illness. Sometimes when some foreign element enters the body, it comes out through the fever. I am alright, do not worry."

Cured Tarabahen's illness

After Anand, we went to Ahmedabad. There we stayed at Chandulal Joshi's home . His wife Tarabahen prepared tea and gave to Gurudev and myself. Gurudev told Tara, "Child, you to bring one cup of tea for you and take tea with us." Tarabahen said, "Gurudev since last eight to ten yours, I do not take tea and do not take food also. I take some fruit juices as advised by the doctors. There was ulcer in the stomach and some illness also. For that reason, the doctors had stopped the tea and the food." Gurudev said, "No. Bring the tea, drink it. Nothing will happen." Gurudev told Tarabahen several times. Then Tarabahen said, "Gurudev, I am afraid that something bad may happen." Gurudev said, "Nothing will happen." Tarabahen drank the tea in fear. After taking tea, nothing happened to her. When we sat down for lunch, Gurudev said, "You too bring your lunch-plate and take lunch with me." Tarabahen stood there silently. Gurudev said, "Don't you trust me? Bring lunch-plate quickly. Nothing will happen to you." Tarabahen brought lunch for her.

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Gurudev made her sit near him and take lunch. After the lunch Tarabahen remained completely normal. We stayed at Ahmedabad for three days. All the three days Gurudev made her to take lunch with him. Tarabahen said, "Gurudev, with your blessings, no harm came to me, otherwise whenever I ate something, there used to be pain in the stomach, therefore doctors had asked me to avoid food. With your blessings, I have been able to take food." Whomsoever Gurudev blessed, it used to give results. After that there was a 1008 kund yagya at Porbandar. Tarabahen sat for lunch over there with us. The roti in Gujarat is small in size. I ate four rotis and Tarabahen ate ten rotis. I said, "She is filling up the quota of the previous days." Everyone laughed.

Met Mota Maharaj

After Ahmedabad, there was yagya at Shreyas Vidyalay at Baroda. In the morning we went on the stage where Gurudev's lecture was arranged. During the lecture, one person came to me and said that Mota Maharaj wishes to meet Gurudev, so when should he come? Mota Maharaj was a saint from Gujarat. I went and told Gurudev, a disciple of Mota Maharaj had come. "Mota Maharaj wants to meet you. When should he come to meet you?" Gurudev said, "Note down Mota Maharaj's address. Tell his man that Mota Maharaj should not come to me. I myself am coming to Mota Maharaj and I will have lunch also with Mota Maharaj." Mota Maharaj was staying at a rich man's house at Baroda. I told his man that Gurudev will come there to Mota Maharaj and will take lunch with him. Mota Maharaj used to take lunch at nine in the morning. This was a rule with him and he did not break it. When his man told Mota Maharaj, arrangements were made there for the lunch. That day there was delay in the yagya and hence Gurudev went to him at 12 noon. Mota Maharaj broke his rule for lunch on that day. He did not take lunch till 12 o'clock. When Gurudev went to Maharaj,

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they both embraced each other. One felt as if Lord Ram and his younger brother Bharat were meeting each other. There were ten to twelve persons alongwith me. That day Gurudev took lunch with Mota Maharaj and I had lunch with the other persons alongwith me. After the lunch Mota Maharaj and Gurudev went into a room and closed the doors from inside. Both the saints sat together. I and the ten to fifteen others with me sat in room outside. They asked me, "Panditji, on what subject Mota Maharaj and Gurudev are talking?" I said, "I am sitting with you here. How do I know on what subject they are talking?" We all sat there talking among oursèlves. After one hour Mota Maharaj and Gurudev came out of the room. Mota Maharaj came with Gurudev upto the car. After Gurudev sat in the car, Mota Maharaj went back. I was returning in the car with Gurudev. I asked Gurudev, "All the members were asking me about the subject you and Mota Maharaj were discussing." Gurudev told me, "Son, you people have no concern with the subject on which we talked. But I will tell you that Mota Maharaj is a saint." I asked, "Gurudev, how is a saint recognised? What is it by which you found him to be a saint?" Gurudev said, "Mota Maharaj has some illness." Gurudev told Mota Maharaj, "We shall talk other things afterwards, first let me free you from your bodily trouble. I have got such a vast capital of penance, that I shall make you alright right now." Mota Maharaj said, "No Acharyaji, I am not worthy of it. Whatever is my trouble, I am bearing it cheerfully. Please do not spend the power of your penance." Gurudev said about Mota Maharaj, "With so much trouble, he keeps on smiling. So many people are troubled in our country! Every individual is harassed, there is quarrel in the families, the society is groaning under evils. Mota Maharaj has said, "Spend your powers of penance there. Leave my reserves with me". Gurudev said, "How much pain was there in Mota Maharaj's heart about society, individuals

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and about bad social customs!" This proves that he is a saint and the saints have one tendency. Because he has got that tendency, Mota Maharaj is a saint. When we got down from the car, I told what Gurudev had told me about Mota Maharaj to the men who were with me at Mota Maharaj's place. I saw Mota Maharaj for the first time at that time. As such, whenever I went to Gujarat, the local people used to discuss about Mota Maharaj. After that when Gurudev left Mathura for Haridwar and from there went into agyatvaas (living secretly somewhere unknown to others), I went to Gujarat. There I went to pay reverence to Mota Maharaj. Mota Maharaj said, "Son, Acharyaji is a saint as well as a reformer. Do not allow gaps to come in his work. If you require money, I shall arrange for as much money as you want." I said, "Maharaj, I require only your blessings. When I require money, I shall come and tell you. As it is, the work is going on." I touched the feet of Mota Maharaj and said, "Maharaj, blessings of saints are enough. Whenever I shall feel the need for money, I shall come and request you." Mota Maharaj was one of the topmost saints of Gujarat.

When Dr. Radhakrishnan was the President of India, Gurudev presented him a set of the translation of the Veds. The President said, "Had I received this literature earlier in my life, then the direction of my life would have been something else. Instead of going into politics, I would have taken spiritual knowledge at the feet of Acharyashri." Dr. Radhakrishnan praised very highly Gurudev's translation of the Veds.

Gurudev and Mahatma Anand Swami

Mahatma Anand Swami who was president of the Arya Samaj and a firm worshipper of Gayatri used to come to Gurudev. He was elder to Gurudev in age. Whenever he came, Gurudev used to touch his feet. Immediately he would embrace Gurudev and say, "The extent to which you have spread Gayatri and yagya, all the present saints of India have not been able to

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do it. To-day you have spread Gayatri and yagya from home to home." Whenever Swamiji came, he would put a big garland of flowers around Gurudev's neck. He would also bring a basket of fruits. Whenever Swamiji met Gurudev, he would tell Gurudev with tears in his eyes, "Shriram, I am very much satisfied with the service that you are doing to the society. The amount of work that you are doing single-handedly, all of us are not able to do collectively." Swamiji had a lot of faith in Gurudev. Referring to Swamiji, Gurudev used to say, "I am doing the worship of the personification, I am worshipping the idol." Pointing towards Swamiji he used to say, "To-day Gayatri Mata is so much pleased with me that She has herself come to me." And as soon as Gurudev touched his feet, Swamiji would embrace Gurudev. Gurudev used to tell Swamiji, "You are Gayatri personified" and Swamiji used to tell Gurudev, "I have not seen a Gayatri-devotee like you. You are the topmost devotee of Gayatri." I too used to stay with Gurudev. I too had the good luck to touch Swamiji's feet. Whenever I talked to Swamiji, he used to treat me with a lot of respect. He always used to laugh and make others laugh. His was a jolly nature. Swamiji used to say that to laugh and to make others laugh is itself spiritualism. Only he is a true worshipper of Gayatri who is always cheerful, and makes others cheerful.

Message against becoming a beggar

Whenever I went with Gurudev to various places, my eyes were always on the money offered at Gurudev's feet. As soon as Gurudev got up, I used to first collect all the money offered at his feet. Gurudev used to go on observing me. Wherever Gurudev sat, I used to keep a big thali (steel-plate) in front of him and any person who offered a large sum of money at his feet, I used to consider him as the true devotee of Gurudev and used to move after him. I used to honour any rich man who came there. In my eyes money and a rich person were

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everything. I would not pay attention to any worker of the mission who came there, even though he may be doing lot of work for the mission. If any rich man came to Gayatri Tapobhoomi then I used to make good arrangements for his accommodation, used to offer him the best tea and snacks and used to honour him very much. Also whosoever rich man came there, would also order me like a servant. I would not pay attention to the mission's worker who worked day and night for the mission and employed all his time in the mission's work. I used to make him stay in the area where people stayed together in the common hall. If he would request for a separate room saying that he has children with him, I used to shout at him. I did not recognise such workers. One day Gurudev explained, "Son, you are thinking money as everything and you are moving after whichever rich man comes here. Money is not everything. Create faith, money will come automatically. The mission's worker works day and night for the mission. He is our life-breath and you are not paying attention to him. Only our workers will carry my thoughts from home to home.

"The workers are the heart of myself and Mataji. When the heart fails, a person is declared dead. You are not paying attention to the heart. Now pay attention to the mission's workers." When Gurudev explained to me, my eyes opened and from that day till to-day I have never worried about money, and never asked from any one. If sometimes there was shortage of money for mission's work, I have borrowed money without interest from mission's workers, but never ran after the rich. Gurudev said, "I am not among those who collect money, I want to spread my thoughts. One who pays attention to money day and night, does not have any knowledge about the mission. My aim is to remove the perversions which have crept into religion. Service to my mission is by correcting the thoughts of people. Luxurious living increases and persons become

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spendthrifts in those families, societies, missions and institutes were money increases. Because of this, the missions, workers forget the aims of the mission, and they waste their entire time in quarrelling among themselves." When Gurudev explained to me these points, from then whenever I went with Gurudev to the inauguration of the shaktipeeths or pragyapeeths, whatever money offered at his feet, I used to leave it there for the respective shaktipeeth or pragyapeeth. Gurudev removed my ignorance. From then till to-day I have given up thinking of money as everything, and thought it proper only to spread the thoughts of Gurudev, and I am involved only in spreading his thoughts. If sometimes the need arose for money for printing, I considered it proper to take loan from the bank, but did not think it proper to ask or beg for money from someone. Gurudev said, "Son, never ask for money. My son should not demand." From this episode, every brother and sister of the mission should learn that disciples of Gurudev should not demand money, one who demands money is a beggar, whether he asks for it from a big man or a small man. The habit of demanding is very bad. The people of any mission who go on demanding donation, they do not have any prestige in the society. Every brother and sister of the mission must learn and decide that they will not go to ask for money. Whenever you go to anyone, go as a donor. For giving we do not have anything except Gurudev's thoughts. Gurudev's sons must go, not as beggars but as donors. When Gurudev had gone on a foreign-tour, he had told the people there this only, that "I have not come to you for taking anything, but to give you something." Every brother and sister of the mission must learn from this that they will spread Gurudev's thoughts from home to home. Wealth has increased, education has increased, facilities for food and drink have increased, facilities for living have increased, there is no want of material gadgets, but people's way of thinking has changed. That is why

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everyone is unhappy. Service to Gurudev's thoughts is the biggest service of all.

Objection to expensive yagya

I went with Gurudev to yagya at Patna where a 101-kund yagna was to be held. One month before only Rameshchandra Shukla was sent for the creation of yagya-pandal. When Gurudev went to the yagya pandal and saw it, he was very much displeased. He said, "What a way you are wasting the money given by the people? You are thoughtlessly spending money on yagya-mandap and for other work. Yagya is our medium. Through it, I join the people to my thoughts. Yagya is our priest and gives us direction. 'Agnimile purohitam' that is, agni (fire) is our deity. Whatever we put in it, he never keeps it with him. Spreading it in the atmosphere he gives to creatures living in the water, land and sky. Gurudev said, "Through it I preach that man should lead a life of working for the benefit of others. Whatever he has, his labour, money and time, he should utilise in work for the society. Man has become so selfish, that in front of his interest, he never thinks of others. Through yagya I wish to take man from selfishness to others' welfare. You people have thought that only yagya is everything. How much money you have spent on the yagya-pandal. You are wasting away people's money. In future spend the least amount for yagya and the people's money thus saved, utilise it in the propaganda literature. Your attention is not on the thoughts. The least amount should be spent for the yagya. More money should be spent for spreading the thoughts. We should also give something to the public from whom we have taken the money." Gurudev always used to lay stress on thoughts. He used to say, "Our work is not to collect money. Never bring to Tapobhoomi the money remaining after spending for the yagya. Utilise it there only for the mission's literature." From that day I grasped the lesson and decided never to bring to Tapobhoomi

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the money remaining from the expenses for a yagya. Wherever whatever remained after the yagya, was spent there . Gurudev used to say, "Wherever the money goes, it produces a desire for indulgence, it will create quarrels among the mission's workers. Our work is not for collecting money. Our work is to remove the perversions in the society and to make it normal. My thoughts are very sharp.

"We have to make them reach every individual. Gyan-rath (mobile library on vehicle), jhola-pustakalay (books carried in shoulder-bags by workers for going from home to home) and if there is more money, a big depot of literature should be opened." Gurudev used to say this only that every person should put to good use the money saved from a yagya.

Wrote Akhand Jyoti in five hours

One day I went on a tour with Gurudev. The men from Tapobhoomi asked me to send the matter for Akhand Jyoti early. In those days only Gurudev used to write for Akhand Jyoti. We were so busy in the tour that nowhere could I get any time to tell Gurudev to write for Akhand Jyoti. When it was time to send the matter for Akhand Jyoti, I told Gurudev that we could not get any time for writing for Akhand Jyoti. Gurudev asked, "Son, why did you not tell me? Keep paper and pen near me at night." I kept the paper and pen near Gurudev at night. At eleven at night Gurudev started taking rest. I too immediately went to sleep. I go up at four in the morning, and prepared hot water for Gurudev. Gurudev went for his bath. I saw in his room that the full matter for Akhand Jyoti for one month had been written. I wrote the numbers on the pages and sent the matter to Mathura. I was very much surprised that he went to sleep at 11 o'clock in the night and went for bath at 4 in the morning, then how was he able to write during the night the entire matter for Akhand Jyoti magazine? Then came the thought that Gurudev is pragya-avatar (intelligence incarnate).

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He has that power in him that he can do whatever he wants to do.

Gurudev washed the clothes

I was with Gurudev for four years. I consider myself blessed. Whenever I went with Gurudev on tour, I used to do all work. At that time the mission had not spread far. It was my habit that after taking my bath I used to soak Gurudev's clothes in Surf in bucket. After lunch and nap, I used to wash the clothes and hang them up for drying. One day Gurudev went into the bathroom. The clothes were soaked in the bucket. Gurudev washed the clothes and hung them up for drying. When I saw that the clothes are hung up for drying, I felt very sad that Gurudev himself washed the clothes, but I did not say anything to Gurudev. I realised that by washing the clothes, Gurudev has taught me the lessen that every work must be done on time. We should not postpone to-day's work to tomorrow and tomorrow's work to day after. We should not make our nature lazy. From that day I learnt the lesson and used to wash the clothes immediately after the bath and then do other work. Whatever he taught, he practised. Gurudev said your speech and action should be the same. Whatever we say, we should do the same thing. All my brothers and sisters should learn from this to do every work on time. Do not postpone to-day's work tomorrow and tomorrow's work to day after tomorrow. Gurudev used to say that whatever work we do, we should do it with interest in it. By doing work with interest, one man can do the work of four men. The work should not be done half-heartedly. When the power of mind and body gets united, then man can do big work with ease. All great men have done their work with interest, that is why they achieved success. Gurudev said, "I do every work with full interest and carry out the work of five men. Every man and woman must learn the lesson to do with interest whatever work is given to them."

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Taught the lesson in wasting less

I went with Gurudev on a tour of Kutch. We were staying at a person's house. I went to the bathroom for my bath. Two buckets with water were kept there. I took bath with the water from the two buckets and washed clothes with water from one bucket with was kept outside the bathroom. When the owner went to the bathroom, he was dazed and started wondering where the water had disappeared. There was a commotion in the house. All started asking, "Where has three bucketfuls of water gone?" I became afraid. I thought I myself had used all the three buckets of water." I quietly went to Gurudev and told him that of the three buckets, of water, I took bath with water from the two buckets and washed clothes with water from the third one. Because of this matter, a lot of commotion is going on here about where the water from the three buckets has gone? Gurudev said, "Son this is Kutch. There is a severe shortage of water here. They had arranged for the three buckets of water with great difficulty for both of us. With that only we both had to gargle, take both and wash our clothes. You used the water from all the three buckets. Son, never commit such a mistake. We must use only that much water which is given to us. This is Kutch, but even where there is more water, we should make do with less water. The problem of water exists to-day because we are using the water meant for others. Each one uses ten buckets of water on himself, keeps the water tap open and the water unnecessarily keeps flowing out. One should not do this. We must pay full attention to the fact that we must use only that much water which has been allotted to us. He told me the incident of Gandhiji. Once Gandhiji was staying with Jawaharlal Nehru. Gandhiji was gargling his mouth. Nehruji was giving him water from the lota for gargling. While washing his hands Gandhiji was also talking with Nehru. They were engrossed in talking and one lota of water was over in washing

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the hands. When Nehruji started to get a second lota of water, Gandhiji said, "Finished. I use only one lota of water in washing my hands and gargling." Nehru said, "This is Ganga water. It is always coming in the water-taps. I will fill a lota and bring it now." Gandhiji said, "My quota is one lota only and I have used it." He added, "Whatever our quota is there, we must use only that much for us". Gurudev said, "Where more water is available, there also one must use only one bucket of water for bath. One must not waste the quota of water meant for others." From that time I have learned a lesson not to waste water unnecessarily. I will not leave the water-tap open which leads to waste of water. Gurudev used to give knowledge with every activity.

When shivirs (workshops) were going on in the Gayatri Tapobhoomi, Mataji used to bake rotis on the mud-stove by burning wood in it. One day the fire-wood was wet and Mataji had great difficulty in starting the fire. In those days Keshavdev Upadhyay was working in Akhand Jyoti only. He went where Mataji was trying to light up the fire and said, "Mataji, I will make such an arrangement from to-morrow that, the wood will burn immediately and you will not be troubled." Keshavdev came to Tapobhoomi, where some work was going on with wood. There was a mound of wood-shavings. Keshavdev filled two sacks with wood-shaving and told me, "Mataji is very much troubled in lighting the mud-stove. The stove will start burning immediately with the wood-shavings. I am taking them to Akhand Jyoti." I said, "It is all lying useless here. Mataji should not be troubled in burning the stove." Keshavdev kept the two sacks full of wood-shavings in front of Mataji's kitchen. When Gurudev saw it, he asked, "From where has the wood-shaving come?" Mataji said, "Keshavdev has kept it here." Gurudev asked Keshavdev, "From where has the wood-shaving come?" He said, "Wood-work is going on at Tapobhoomi. A lot of wood-shaving is lying useless over there. From that only I have filled

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the sacks and brought here." Gurudev slapped Keshavdev hard, and asked, "Why did you bring the wood-shaving from Gayatri Tapobhoomi? Now make payment for this material and get a receipt from Gayatri Tapobhoomi." Gurudev gave him the money for donation to Gayatri Tapobhoomi and obtained a receipt. Gurudev was not spending even one paisa of donation for himself. Gurudev always used to say that money received as donation from others should never be used for personal work and he used to do accordingly. Gurudev used to say, "People are not able to give milk to their children and are sending us donations. We must not misuse their money, The money of the society must be used only in its interest. We must not make thoughtless expenses with it." All my brothers should learn a lesson from it that one must not misuse money received in donation. One who uses such donation-money for personal thoughtless expenses, is miles away from spiritualism. He can never be spiritualistic.

The teaching of Panchmukhi Gayatri yagya.

Seeing the picture of Gayatri Mata, a question was arising repeatedly in my mind that the idol at Gayatri Tapobhoomi is ekmukhi (having one face) but in many places in the country, idols of panchmukhi (having five faces) Gayatri exist. What is the secret behind this? One day when I was returning with Gurudev from tour, I finally asked the question troubling my mind. He said, "Son, the image of Gayatri is ekmukhi only, but the panchmukhi form is symbolic. This panchmukhi (five faced) form is symbolic of the five constituents of our bodies. To meet God, these five covers of the soul have to be removed because they are obstacles in the paths of the spiritual progress of the soul. These five constituents or coverings are known as annamay, manomay, praanmay, vigyanmay and anandmay coverings.

"The first covering is annamay. (anna means food). To-day every person is becoming bodily and mentally ill because of

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indiscipline in eating and drinking. The mind is nurtured by anna or food. If the food has been earned by immoral means, it is extremely harmful to both body and mind. Disease, sadness, quarrels and similar troubles are a result of wealth gathered by immoral means. I have worshipped for 24 years by sustaining on jav (a type of barely) and buttermilk. The aim of arousal of annamay kosh (covering) is hidden behind this. With this aim I make the devotees to undertake anuswad vrat (pledge to take tasteless food) during anushthans (recitation of mantras for fixed number of days). For purification of annamay kosh, purity of food is also essential. It should be the devotee's pledge to eat with pure, humble and devotional attitude, the food earned with honesty and labour. The mind can be controlled only with this.

"The second covering is manomay kosh. The mind is cleansed with spiritual endeavour, worship, study of self, satsang (study of religions scriptures and company of holy men), deep thinking and manan (repeatedly recalling in the mind). The dirt in the form of wicked thoughts and wicked feelings is removed by swadhyay (study of the self) and satsang. That is why swadhyay is called the ultimate penance. Just as we pay attention to the cleanliness of the body, clothes, our room, similarly the mind too should be made clean by daily self-study. By manan (repeated recalling in the mind) and chintan (deep-thinking) the activity of introspection is created. Through this only one goes forward on the path of progress by correcting one's mistakes. Everyday one hour must be kept aside for swadhyay (study of the self). Good, inspiring literature must always be kept at home so that self-study can be made and others too can benefit. Mind is the master of senses, therefore only by bringing the mind under control can senses be turned towards ideals.

"The third covering in praanmay kosh. The main strength of man is will power. Only the men with the will-power are full of the strength of determination. This will-power is different from

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the power of the mind and it is called 'praan-tatva'. This power of the praan was tremendous in Bhishma - pitamah. Because of it for six months he was lying on the bed of arrows which had pierced throughout his body, and waited for the decided time to leave the body. Big impossible tasks become possible for a person with will-power. Many people have been born in India who have been full of praan-shakti or will-power . The spiritual endeavour for the arousal of this praanmay-kosh is carried out by pranayam or breath-control. Praanayam is a science by which a person can live without food for years. Such rishis (sages) are even now performing penances in the Himalayas.

"There was one Pavhari Baba, who was living without food and water. Scientists were not believing this. Once they made an experiment. They enclosed Pavhari Baba in a cave with only a small opening for air and the team of scientists sat near the cave. No arrangement was made there for any kind of food. When the cave was opened after a few days, Pavhari Baba was found in the same healthy condition as before. He used to store the praan-element by pranayam.

"As a part of this spiritual endeavour, daily perform pranayam in the following manner before performing your spiritual endeavour:

"Sit in sukhasan (cross-legged) or in padmasan position, concentrate your mind and slowly take a deep breath through both the nostrils and close both the nostrils. Do not breathe out for some time, then gradually take the breath out, for some time remain without taking another breath, i.e. do not breathe for some time, to the extent possible. This is the easiest spiritual endeavour for praanmay-kosh. It should be performed daily.

"The fourth is vigyanmay-kosh. The human body is made of matter and is perishable. The soul existed before, exists to-day also and will remain in the future also. The body is the

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vehicle, the means of the soul. By cleansing one's emotions and feelings, the vigyanmay-kosh is aroused. Dirt has covered the soul and this will have to removed. Introspection will have to be done. By practising various 'bandh mudras' (certain yogic practices), the spiritual endeavour is performed for the arousal of vigyanmay-kosh." The performance of these spiritual endeavour has been described in detail in the third volume of the book "Gayatri Mahavigyan."

Then Gurudev told about Anandmay-kosh. Under this sadhana (spiritual endeavour) one can experience divin bliss through deep meditation. Through constant practice of naad-yog, bindu-yog etc. Anandmay-kosh can be aroused. Real love is aroused and one feels love for each and every living being. Where there is real love between husband-wife, brother and brother, between friends, they feel themselves to be extra-ordinarily strong. It is said that when one inanimate thing is kept with another inanimate thing, you get a sum of two, but two living beings coming together become 11. If there is any interest in human life, it is the interest of love. With this emotion of love, God can be made yours. In this way Gurudev explained to me about Panchmukhi Gayatri Mata and the five coverings surrounding the soul. I studied the book "Gayatri Mahavigyan" and also carried on the spiritual endeavour of the arousal of the five coverings of the soul.

Onethousand Kundiya four yagyas

When Gurudev was staying at Mathura, he had planned onethousand kundiya yagyas at four places in the country. The places were Baharaich in Uttar Pradesh, Maha Samand In Madhya Pradesh, Bhilwada in Rajasthan and Porbandar in Gujarat. I used to make arrangement for these yagyas. Regarding the arrangements for these yagyas, Gurudev had suggested to me that only that much donation should be accepted, with which

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the programme can be carried out in simplicity. The remaining money should be utilised for the spread of literature. The main aim of these yagyas was to make people give up their bad habits as an offering to the yagyas and to make them resolved to take up one good habit. A movement was carried out through the medium of yagya for the nurture of good activities and for the eradication of bed activities.

I had been to Porbandar to see the arrangements there. On reaching there, I prepared a budget for the yayga. Only that much amount was spent which was necessary. Lunch-arrangement was kept in one pandal. The expense for lunch was only for pulses, rice, gruel etc. There was no separate special expenditure. In connection with money, Gurudev always used to teach to spend the least amount and its results should be maximum. I met a rich person who agreed to meet the full expenses. The problem of money was solved. When I told this to Gurudev, he said, "Son, what do we know of the type of wealth of these people? Tell "No" to these wealthy persons. You go from the smallest to the biggest man with the invitation for the yagna and to collect donation. Make teams and let the teams go to into every street and go with yellow-colored rice for giving invitations. By this action, a feeling of co-operation and belonging will develop among the people, they will think of the yagya as their own." In this manner, instead of the big persons, donation was collected from people of all classes. They gave with feeling according to their means. As a result large numbers of people gathered and resolved before yagya-bhagwan (deity) to give up their bad habits. The same kind of arrangement was made in all the four programmes and people's belief developed in a yagya-life (a life of sacrifice and living for the welfare of others).

In those days Maha Samand was in Raipur district. I had been there with Gurudev himself, because I only had to look

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after the arrangements for the yagya. The main organiser of the yagya was Jwala Prasadji. For making the arrangements for the yagya, I had to go many times to Maha Samand. I used to stay in Jwala Prasadji's home. The programme at Mahasamand also went off very well. Afterwards the people there gave 11 thousand rupees as farewell offering to Gurudev but Gurudev did not know how much amount was given. I gave the amount to Danabhai Rathor of Jabalpur for taking out a bank-draft. He was a trustee of Gayatri Tapobhoomi. Later, when Gurudev came to know that eleven thousand rupees were give in farewell, he became very unhappy saying that people have collected such a large sum by working day and night and what shall we do by taking that money? He said, "You are becoming a dacoit and exerting your right. The money from savings will be spent here. I want to spread my thoughts." I caught the feet of Gurudev and started crying and promised not to commit such a mistake in future, that, day and night I will not think about money, my whole attention will be for the workers. I admitted that workers are the life-breath of the mission and that I am treating them as servants and am running after the rich persons who come here, and that is my mistake. Gurudev said, "You must consider the workers as the life-breath of the mission and honour them. If the breath goes out of the body, if becomes useless. Similarly the organisation is made up of mission's workers. On the breakup of the organisation, the mission will become lifeless"

I used to stay in big textile-mills and always used to see money there. Because of that, my nature had become like this. From the time when Gurudev made me realise my mistake, I have removed my attention away from the money. If the need arose for money for publication, I borrowed the money from members of the mission and then returned their money on time.

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Farewell ceremony

When it was time for Gurudev to go into agyatvaas (living in seclusion and alone without meeting anyone), I thought that since Gurudev is leaving Mathura for ever, one farewell meeting should be arranged. My mind started working out the arrangements for this meeting. I discussed with Gurudev the matter of inviting all the principal workers of the country. He said, "Son, do not get involved in this matter. All the money of Tapobhoomi will be spent." I did not listen to his talk, and even though he had objected, I wrote letters all over the country. Gurudev said, "Do not arrange the farewell meeting. If you still wish to have the meeting, call very few workers. I wish that ideal marriages are included in that programme. These days unnecessary expenditure is made in the name of marriages." Then my mind started preparing ideal couples for marriages. When Gurudev took me to task by asking, "Why have you called so many people by letter?", I immediately sent telegrams saying that only the minimum number of persons should come from the branches, because there are less facilities here. At that time. Gurudev's friend Shyamlalji was in Mathura . His son was eligible for marriage. When I told him to arrange his son's marriage in the farewell-meeting , he said that if there is a suitable girl , he will get his son in the meeting itself. I knew one officer who had two daughters. Whenever I went to him, those girls used to talk very much with me. I told Shyamlalji about those girls and he agreed for the marriage. I told Gurudev and Mataji, "I have talked with Shyamlalji and he is ready for the ideal marriage of his son." Gurudev called Satyadev. The girl was shown to Shyamlalji. The relationship was established. Now two couples were ready for the ideal marriage. This increased my courage. Now I was obsessed with the ideal marriage. All the 24 hours, ideal marriages were whirling in my mind and I was also busy in making arrangements for the meeting. 24 couples were married. I caught hold of several

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workers of the mission there itself. They had not come with the idea of marriage. There was a daughter of Lakhanlal of Tata. She used to work very much for the propaganda of the mission. I told her, " Child, I will look for a boy for you after the meeting ." Her name was Savita. Savita said, "No, my marriage is over, if the marriage had taken place during the meeting it would have been alright. Now I will not marry throughout my life." I asked, "Do you like some boy?" She gave me the name of the boy as Chandrapraksh. I knew the boy very well. He had come alongwith his mother. I called Chandrapraksh and asked, "Why are you not getting married? Get married." The boy said, "How can the marriage be made so suddenly?" On the day of the marriage, I caught hold of the boy and told the girl's side, "Bring the girl, the marriage will take place." And the marriage was performed. In this way, the movement for the ideal marriages was started. In the farewell meeting my son Ram was also married under the scheme of ideal marriage. I was very much pleased to see the couple. In that meeting nearly 1,00,000 to 1,50,000 persons had come. Gurudev said, "If you had not prohibited, then 10,00,000 people would have come, and the arrangements would go out of order, that is why I had objected. Now the movement for ideal marriages has started. I am very happy about the efforts you made for these marriages." On the fourth day, when it was time for Gurudev to leave, my heart started pounding with fear and I started thinking, "What is this that Gurudev is doing? He is leaving this mission which he had created with such large efforts. Now how will this mission's work go on?" Shri Jagan Prasad Ravat who was a minister in the Utter Pradesh Government, had also come and Rajasthan's Governor Shri Narendra Nath had also come. They told Gurudev, "Acharyaji, you have spent the entire life in the work of the mission. Now you are leaving it, who will run it?" I was standing there. Gurudev said, "I am handing

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it over to his care and going away." They both said, "You have not taken this step after thinking." Gurudev said, "I have taken this step after a lot of thinking." He introduced me to both of them. Shri Jagan Prasad Rawat said, "When you have taken the step after thinking, what can I say?" and said to me, "Come, your son has got married, take me to him." I took him to the couple. He blessed them and said, "Among all the marriages, this is the best couple. I was observing at the time of marriage. That is why I came to give my blessing." I too was mentally very pleased on seeing the beautiful pair.

My legs started trembling on thinking that Gurudev was leaving such a vast mission. After some thinking I ordered two pairs of wooden slippers. Before some leaving Gurudev and Mataji went to the temple for bowing down before the idol of Gayatri Mata. There was a very big crowd there. I had stopped the crowd at the door. At the bottom of the staircase of the temple, I kept the two pairs of khadau (wooden slippers). After bowing down to Gayatri Mata, Gurudev and Mataji came down by the staircase. They looked at me. There were tears in my eyes. Two-three times Gurudev and Mataji looked at me. Both them put on the slippers and then took them out near the yagya-shala. I lifted both the pairs of slippers, kept then on my head, brought them to the temple and established them in the temple. Gurudev and Mataji were going thought the door after taking leave. There was a very big crowd of the mission's workers around them. After their leaving, in one room of the temple I kept the wooden slippers and Gurudev's picture. In the second room I kept Mataji's picture and her slippers. I prepared the arati (lamp for adoration), sandal paste, and incense. After singing the arati (song of adoration), I was bowing down with folded hands when suddenly I had a feeling as if Gurudev and Mataji are telling me, "Son, we will always be with you. You do our work fearlessly. Whatever work you do, do it as our

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manager. It is for the owner to worry. A manager is responsible for the accounts. Work as a manager." I mentally promised, "I will do as per your order." From that day onwards, I go to the temple daily in the morning. After worshipping the wooden slippers, I offer garlands and flowers. Whatever inspiration I receive from them, I do the work accordingly and think of myself as a manager only.

To say farewell to Gurudev, all the members of Tapobhoomi had gone with him across the Jamuna river. I remained behind and started organising. I got the various material collected and calculated the accounts of the electricians and the suppliers of the tents. The work in the office was over. Then I thought, "I too will go to Haridwar and pay my respects to Gurudev and Mataji." I went by bus to Haridwar. There was a very large crowd there also. When I reached there, Gurudev was informed that Panditji has come to pay reverence to him. Gurudev said, "Tell him not to take more time, whatever he has to tell, he must tell in brief." I went to Gurudev and bowed down with folded hands. Gurudev asked, "Son, how much money is remaining?" I told Gurudev, the amount spent for the meeting. Gurudev said, "If you did not spend that much in the farewell-meeting, then that money which you have spent would have been useful in the organisation of Gayatri Tapobhoomi." I said, "Gurudev, my Guru is with me. When leaving, you had told me that you will always be with me. My Guru will fulfil all my work." Hearing this, Gurudev smiled and said, "Son, lead the life of a brahman and you will not lack in anything." He blessed me and said, "Mine and Mataji's blessings are with you." I said, "Gurudev, now I am a brahman's son and living a brahman's life." Gurudev said, "Brahman is not any caste, it is an attitude. A brahman is an attitude. A brahman is one who leads a clean pure life, a life free of faults and bad tendencies and leads a life like the sun. Sun never rests. A brahman always works, he

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does not take rest. The sun rises on time. A brahman must also do each work on time. If the sun does not rise, the whole world will perish. All the life on earth is alive with help of sun. Similarly if the brahman dies, the whole world will die. If the brahman were alive to-day, then religion would not be in the present feeble condition. Brahman is within the hart, he is asleep, he has to be roused. You will not be lacking in anything. Never lose courage. Gayatri means courage, adventure. Our Gayatri is not of the weak and the timid. Our Gayatri is of the adventurous and courageous people. So many problems came before me, but I never lost courage. You too never lose courage. I never lost courage. How many problems I had to face?" Whatever Gurudev told me, I have adopted them in my life and am acting upon them upto now. After talking with Gurudev, I went to Mataji to pay reverence. Mataji was sitting on a small stool. As soon as I saw Mataji, I started crying and fell down at her feet. I was heaving with sobs. Mataji also started crying, tears started rolling down her eyes. I went on crying for a long time. Mataji said, "Tell me son, why are you unhappy?" I said, "Mataji, from the time both of you have come from Mathura, my mind is not at rest and I am feeling forlorn. I remember again and again the love showered by you You were looking after my food and my troubles and whatever problem I placed before you, you used to show me the solution. Whom will I tell my troubles now?" Mataji passed her hand over my head and said, "Son, what if we have come here physically? We both will always be in front of you and behind you. If someone looks at you in defiance, we will remove his eyes and in the physical form I and Acharyaji have left our slippers with you only. If you go to their pooja (worship) in the morning, you will get the solutions to all the problems. You will always receive inspiration from us, you are my dear son." Whenever there was a lecture at Shantikunj or when Mataji was talking to someone, she would

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say, "I have got lakhs of children, but only one son, go and see in Tapobhoomi." Then she passed her hand over my head and said, "I am preparing food now . Come quickly." Mataji prepared food. As such, whenever I went to Shantikunj, I used to take food with Mataji only. I stayed for two-three days at Haridwar and then came to Mathura, and started looking after the management.

Publication of Gujarati magazine and literature

One day when I went into the temple to bow down before the slippers of Gurudev and Mataji, I got inspiration as if Gurudev is telling me, "Son, now publish a magazine in Gujarati. "From that time I went on thinking throughout the day, "There is no money, how to bring out a Gujarati journal?" Next day when I went to bow down, I received the inspiration, "Go to Gujarat, tell your problem there, all arrangements will be made there." I was thinking, "To whom shall I go in Gujarat?" I had been to Anand many times with Gurudev, as a result I had developed close contacts with the members there, so I decided to go to the Anand branch. I remembered that five-six persons were looking after the work of the branch. They were Ranchhodbhai, Shuklaji, Mishrilalji, Dr. Asharam and Shantibhai. Now except for Shantibhai and Dr Asharam, the rest are no more. I told them that now I am thinking of publishing magazine in Gujarati. They asked, "What service do you want us to give? How much money do you require?" I said, "I want at least twentyfive thousand rupees. If a lesser amount is there I shall try to work." All of them said. "Prepare a programme for 5 days as we tell you." I gave them a time of 15 days. The Anand branch kept a 108-kundiya yagya and called me for five days in it. They had given me the full assurance for arranging the money. I returned to Mathura. Afterwards the workers of the Anand branch wrote to me that they have arranged the 108-kundiya yagya, and that I must come on those dates. After

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reading the letter I gave my consent to the members of Anand that I shall reach there one day before and got a reservation done for Baroda. Before reaching Baroda I was thinking that if a new person has been sent to receive me, I will not be able to recognise him, but when the train reached Baroda, I found that all the brothers and sisters were standing there with garlands in their hands. They were hailing Gayatri Mata and the station was echoing with their sound. I was surprised on seeing this. The train halted and all of us got down from the train. One worker of the mission told me, "Just remain quiet and do as we tell you. You just see, do not speak." All the brothers and sisters of the mission garlanded me. I was very much surprised that I came with Gurudev so many times to Gujarat, but even Gurudev was not welcomed like this. I was taken from Baroda to Anand. About one mile away a silver buggy with horses was standing there and ladies were standing there with water-pots on their heads. The men were having flags and banners in their hands and they too were hailing. From the car I was made to sit in the buggy and a big garland was put round my neck. The procession came to the yagya-pandal. My lecture was arranged there. The members there had made a propaganda that a big mahatma has come for the yayga. Thousand of men had came to have my darshan (to look at me). Mentally I was asking, "What is Gurudev getting done?" But I kept quiet. The yagya went on for four days and the men and women there gave big offerings of money. When I took leave, a purse of one lakh rupees was presented to me. I was overwhelmed when taking the purse. I thanked Gurudev mentally and thought, "Gurudev, you made the financial arrangement for me." After the programme I came to Gayatri Tapobhoomi, Mathura. All of us together got the registration for the Gujarati magazine done. Two-three members were called from Gujarat for proof-reading of the translation. The publication of the Gujarati Magazine started. When the

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Gujarati magazine went to Gujarat, the brothers and sisters of Gujarat were very much pleased, because they found difficulty in reading in Hindi. I received letters from the brothers and sisters in Gujarat that I have done a great thing by bringing out the Gujarati magazine, because now they will be receiving Gurudev's thoughts. Now I thought that I have got sufficient money remaining from the amount given by the Anand Branch. Now I should bring out the main literature in Gujarati language. I went to Baroda and met the local workers. Mota Maharaj was also Baroda at that time. He had earlier met Gurudev. I went to pay my respects to him. As soon as I went to him, I bowed down to him with folded hands. Mota Maharaj said, "Acharya Maharaj was the personification of Gayatri yagya. There will be no break in his work, go no working . In case you require money, tell me. Whatever amount of money you require, I shall arrange. Let not any of his work stop for want of money." I said, "Maharaj, at the moment the work over there is going on well. The Anand Branch gave one lakh rupees, from that only I want to get the Gujarati literature printed. We have brought out a Gujarati magazine. If necessary, I will come to you and tell my trouble. At the moment your blessings are with me." For quite a long time Mota Maharaj talked with me. He also made me take lunch with him. When I bowed down to him and took leave, he passed his hand over my head and said, "Son, I am with you. Let there not be any break in Acharyaji's work. I said I want your blessings." Maharaj said, "My blessings with a thousand hands to you." Hearing this my courage increased a thousand-fold. I went to Baroda, Anand, Ahmedabad, Saurashtra and the members over there told me to bring out the literature in Gujarati. All the members gave me the confidence that they are with me. Whatever service you require whether physical, mental, money etc, we will be with you. All the members decided that printing should be done at Rajkot.

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They said the work of proof-reading and printing will be done be them and I should not worry. " This is Gurudev's work, not your or mine, he only will fulfil everything, they said. I returned to Tapobhoomi and informed everything to the members of Tapobhoomi, they all agreed. Then I went to Gujarat and made arrangements for printing the Gujarati literature from Rajkot. I kept there three to four members of Gujarat for translation and proof-reading. I used to stay from ten to fifteen days at Rajkot and used to look after the printing arrangement. In this way I spent one year for printing the Gujarati literature. After getting all the literature printed at Rajkot, I brought it all to Mathura. Then I got sets prepared from that literature. Then I took some sets to Anand, and presented the sets to the members who had presented the purse to me. The members there were very much pleased. They said, "Panditji, you have obliged Gujarat to a great extent; now with Gujarati literature, Gurudev's thoughts will spread in Gujarat." When I started back for Mathura, those members gave me a present of eleven thousand rupees. I had shown them the accounts of printing etcetera. They were very much pleased on seeing the accounts. I said , "I am your manager. Whatever money you people gave, it was my duty to give the accounts." I returned to Mathura from Anand. Now my courage increased a hundred times. I thought that magazines should be taken out in other languages also. I brought out the magazines in Marathi and Oriya languages. Now since the work at Mathura has increased, therefore the work of printing the Marathi magazine has been given to the Amalner branch, district Jalgaon, Maharashtra and that of the Oriya magazine has been given to the Bhuvaneshwar branch; There was a shortage of people to do the translation and proof-reading in these languages at Mathura.

In between I used to go to Gurudev and Rev. Mataji at Haridwar to pay my respects and keep them informed about

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everything. They were very happy about the publication of magazines in others languages. Gurudev used to say, "Utilise all your time throughout the life in spreading my thoughts. Do not get trapped in glamour and keep away from arrogance and status. I have handed over the work of spreading my thoughts after deep thinking. Go on spreading my thoughts from home to home. I am very much satisfied that you have brought out the magazines in various languages. My blessings are with you. Do not go astray. Alongwith work, spread knowledge, do not get confined only to rituals. In future, my children will lay stress on rituals because they are easy, and spreading my thoughts from home to home is difficult. You will have to face big difficulty in this and nobody will support you. They will object saying 'he is a book-seller'. I had only two things with me , one was satsang and the second was swadhyay. When I asked you about them, you said, 'Gurudev give me swadhyay (study), because I have changed only by reading literature'. I had told you at that time that there will be too much difficulty in this, but you chose it. In future you will be severely tested. By bringing out Gujarati literature, you have given proof of your courage."

Gurudev turned a lump in the abdomen into a baby.

Gurudev now started shivirs (spiritual workshops) at Haridwar. He told me, "You have to be present in the shivirs at Haridwar and you will also have to conduct discussions. And you will have to keep a stall of all the available literature. It is essential to bring the literature, because the main thing is my thoughts. Have the literature printed to the maximum possible extent and bring it here and whenever there is vacation in the shivirs, then go to Mathura to supervise the working there and come back." I used to conduct discussions in the shivirs and give lectures also. One day I was telling about Gurudev. I said, "One lady sent dollars to me from abroad. I said what was the happy occasion which made her send so many dollars? In this

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country, nobody sent any donation at all." I wrote a letter to the lady, asking 'sister for what happy occasion you have sent so many dollars.' Her letter came that when Gurudev had come abroad, 'I had told him that I have no children. With Gurudev's blessings, I have got a child. Because of this happy occasion I have sent the dollars.' I was telling during the lecture that Gurudev's blessings give results. Whomsoever he blessed, he got the results. At that time Ramsinh Tank who had come from abroad, heard my lecture. He came to me in my room. He said, 'How did you come to know this,?' I said, "I received a letter from that lady." Then he told me a story. He said, "Gurudev was staying at my home. My wife was ill for a long time. There was a stone-like lump in her abdomen and she had become very pale. Doctors had said that even with surgery she will die at that time. Because of this fear, I did not get the operation done thinking that , it is alright as long as she is able to move around. Gurudev became silent but certainly looked at her. One day one lady came to me and said," I wish to take Gurudev to my home." I objected very much, but she insisted, and took Gurudev to her home. I did not know about her talk with Gurudev. Gurudev came to my home and sat, called my wife , made her sit near him and said, 'My child, tell me , if I turn the 'stone' in your body to a boy and if someone asks for that boy born to you, will you give that boy away?' My wife said, 'Gurudev, I promise that I shall give away the boy at that very moment.' Gurudev said, 'You will have a boy in one year's time.' Gurudev called that lady who had taken him to her home and told her that this girl will have a boy, you have to pay attention, and the day the boy is born, take him. She is promising before you That lady was pleased. Ramsinh Tank said, "I was standing there at that time and listening to everything. I took that lady aside and asked her. She said," I took Gurudev home and told him, I am very rich. We have a big business, but I have no son.

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Please bless me that a son will be born to me. Gurudev said, "There is no child in your fate. From where can I give you a son?" That girl told Gurudev, "You are the saint of India, I shall allow you to go from here only after taking a baby from you." Gurudev once again said, 'My child, there is no child in your fate, then from where can I give you?' The girl said, "You just bless me that I will have a son. You are a worshipper of Gayatri. Whomsoever you have blessed upto now, the blessing has given results." Gurudev said, "Child when someone gives birth to a son, you take him at that time and bring him up with the feeling that he is born to you only. If you bring him up with that feeling, perhaps you may give birth to a baby." The girl asked, "Gurudev, who will give a child as soon as it is born? Even an animal does not allow anyone to touch her baby. If someone touches a newly born baby of a dog, the mother comes to bite. You only give me a child." On saying this, Gurudev came from my home to your home and is telling me here that this lady will give birth to a son, she will give you the boy." Ramsinh Tank said, "On hearing this, I was very much surprised that Gurudev has so much power of penance that he can change a stone-like lump into a child." After finishing his work abroad, Gurudev came to India. After nine months my wife started getting labour pains and I took her to the hospital. That lady also came by car to the hospital. When the boy was born, my wife immediately gave the boy to that lady, who took the boy and went home. She brought up the boy as if born to herself. When the boy was three years old, that lady became pregnant and in due time she too gave birth to a son. When the boy grew up, she treated both the sons equally because Gurudev had taken a promise from her that she will have to love the first boy more then even her own son, and to keep him with the feeling that he is her elder son." On hearing this story from Ramsinh my faith in Gurudev increased a thousand-fold and I said, " My Gurudev is

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God personified. How lucky am I that I have got the opportunity to stay with Gurudev! I told Ramsinh Tank, "Tomorrow morning, during discussion, you tell this entire story to all." After hearing Ramsinh's lecture all men demanded that he give lectures at various places. He lectured at many places. At that time I remembered Maganlal Gandhi, thinking that Gurudev has that power which brings the dead back to life and can turn a stone into a child. When I asked Gurudev, he said, "Son, that power is not mine but of my Gurudev." On getting such Gurudev ,we all consider ourselves blessed and lucky.

Death of Rev. Taiji (Gurudev's mother)

In all the shivirs at Haridwar, Gurudev used to lay extra emphasis on the promotion of literature and at Gayatri Tapobhoomi at Mathura, he would tell me first to display the literature. That is why he used to ask me to stay during the shivirs at Haridwar only. When there was vacation in between the shivir, I used to come to Mathura for supervision.

One day Gurudev called me and said, " Son, enough yagyas have been performed throughout the country. At four places 1008-kund yagyas have been performed. Also many yagyas of 24, 51 and 5 kunds each have also taken place. When we were at Mathura, both you and I were mostly busy in yagyas. We used to be continuously away for two months at various places and them come to Mathura. For two-two months we had to be out for yagyas." He said, "Look, when tai (Gurudev's mother) died, then you had given me the news, but I did not leave the yagya to go there."

I had received the telegram about tai's death at Rourkela. At that time I was with Gurudev. We had to come at night from Rourkela to Durg, that is why I had not told about it to Gurudev. On getting up in the morning, I informed Gurudev that Taiji is no more, and what should we do about future programmes? Gurudev remained silent for some time and then said, "The

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programmes will go on as planned." I asked, "Do you not want to go to Mathura?" Gurudev declined. Three telegrams about Taiji's death were sent from Mathura to Rourkela, Durg and Balaghat respectively. The members had come to know, but they did not know that Panditji had received the telegram at Rourkela. There was a big crowd at Durg station. The members of Balaghat had also come there They were all worried about the fate of the yagya-programmes. As soon as I got down from the train, the local workers came to meet me and said - We have received a telegram in your name. Gurudev's mother has passed away - I told them that I have already come to know. Gurudev has said all the programmes that have been arranged will continue as before. We will not be going to Mathura. Do not worry. Keep the arrangements for your yagyas ready. Gurudev lectured at Durg, and from there went to Balaghat. I had told the members from Balaghat at Durg that Gurudev will not go to Mathura. When we reached Balaghat, the programme there was already going on. Vireshwarji came from Mathura and said, "Gurudev has to come to Mathura, Mataji has sent me." I said, "I have talked to Gurudev. I had received the telegram at Rourkela. He will not leave the programmes to come to Mathura. Gurudev has said," I had given the programme earlier. From that time upto now how much work have these workers done? What will be their condition?' I told Vireshwarji, "You only talk with Gurudev." Among all of us Vireshwarji was most intelligent in persuading. He persuaded Gurudev in all ways, but Gurudev refused. He again insisted with Gurudev for going. Gurudev was very much displeased and sent him back to Mathura. Gurudev said, "There are children at Gayatri Tapobhoomi. Om Prakash has come. Satish is there. What will I do? Mataji will organise everything." Gurudev clearly refused. We returned after one month. Our programme was for two months. We finished it and returned.

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When we were going to Mathura, I said, "Mataji will also be unhappy with me that I did not bring Gurudev to Mathura." Gurudev said, "I will tell Mataji. Mataji knows that doing one's duty is itself religion. What will be the fate of the workers over there? For how many yagyas was the money already spent?" Gurudev always believed in doing one's duty as religion. He used to explain about duty towards the body. We should keep it away from faults and bad tendencies and should not be lazy and unrestrained. Religion means work, making families cultured, that itself is religion. Getting the society rid of bad social customs is religion. Worship, recitation, rituals, yagya and pilgrimage are the ladders for adopting religion in life. He used to call rituals as the ladder. Gurudev used to say that all the characters in Ramayan were kartavyaparayan (doing their duty), that is why Ramayan has reached so many homes. Gurudev said - Son, we have done so many yagyas, most yagyas have taken place at big places. Now we have to go to villages and create the villages again. Now tell in the discussion that teams have to go to villages. There we have to write messages on the walls. No house should be left without writing a good slogan on it. We will have to keep our food with us because there will be no arrangement in the villages. Prepare programmes of a cycle of four days each.

Programme of promotion in villages

As told by Gurudev, I indicated to all the members through lectures. They should go from village to village and lecture there. They should arrange writing good slogans and keep a programme of one-kund yagya and in that make sure to make the villagers give up one bad habit and take up one good habit. Inform the people on the basis of Ramayan. About love between brothers, between mother-in-law and daughter-in-law, about how the people of the world used to serve the society. Give the lectures with examples of the rishi (sages) of Gita and Ramayan.

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When I finished talking, Dr.Ratan Saxena of Satna stood up. He said, "Panditji knows how to lecture from the stage. Let him go to the village and personally show how to arrange the programme." I became quiet on hearing his talk. Now I started learning how to ride a cycle at Shantikunj itself. I started learning every evening how to ride a cycle. I learned for one month at Shantikunj how to ride a cycle. It was essential for me to stay at the shivirs there. Whatever work I was doing, Gurudev always used to make me keep a stall of literature. I used to conduct discussions at Shantikunj and was also looking after literature. When I came to Mathura, I prepared a full programme of tour by cycle. First of all, I went to Kanpur. There were five-six persons with me including Shuklaji and Sangerji. They all went with me from Kanpur on tour by cycle. The men and women members of Kanpur gave us an enthusiastic farewell. Programmes were made of about five days. On the cycles we carried the bed-rolls and materials for preparing food, because the programme was in new villages. The day we reached a village, we used to write on the walls, and one person used to prepare lunch. I was responsible for preparing food. At night there used to be lectures. We used to perform one-kund yagya and as an offering we used to make the villages give up one bad habit and adopt one good habit. Hariprasad Shukla was the team-leader. I too used to obey his orders. In this way, we made programmes for villages, on cycles and went to nearly ten to fifteen villages. In one village, all members went to write on the walls. I was to prepare lunch. Where we were staying, there was a building of one old lady. I went to her and touched her feet. She asked, "What is the matter, son?" I said, " Mataji, I want to prepare lunch. If you would kindly give utensils, I will be highly obliged." The mother asked, "Who are you?" I said, "I am a brahman." She said, "Then I will give you the utensils." And she gave the various utensils. I was having the raw material

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for the food. I said, "Please give some wood for fire. With that I shall light up a fire and cook lunch." The lady said, "Son, I do not have fire-wood. I keep arhar-wood and with that only I prepare food." Accordingly I took the arhar-wood and managed. Some men from the village were watching me preparing the food. Some persons said, "Look brothers, stomach is a very bad thing. The poor old man is preparing food." One of them said, "The old man must not be preparing it free, he must be taking money for preparing the food." I was hearing their talk. When Hariprasad Shukla returned after writing on the walls, he too heard the talk of the villagers. When all the team-members returned, I gave them one big roti each. Each one ate one roti-the remaining was kept for the night. Shuklaji asked, "What were the villagers saying?" I said, "They were telling that the old man is preparing the roti and the young men are roaming in the village, that the stomach is a very bad thing. This man is a servant. He must be taking salary. That is why he is doing this." When I said this, all members burst out laughing. Shuklaji said, " When returning, I too had heard their talk. That is why I was asking the team-members, but Panditji himself told everything." Ours was a team of five-six persons. We used to work in the villages and also used to laugh when we were together. Each one used to have a story to tell. At night during the lecture, Shuklaji said, "You people are having a wrong impression. He is our organiser. We have prepared a team upon his instruction only. He is our elder brother." I too was sitting on the stage before the villages. The team-members touched my feet. All the villagers were very much surprised that the organiser cooks food for others. They realised that the mission has such persons with noble attitude and that is why they are going to the villages, writing on the walls and making people give up their bad habits. They have great love for the society. I told them that my Guru stays at Haridwar and told

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them to come there without fail. The villagers said, " We shall definitely come to pay reverence to him. One whose disciples are full of service, we must come to pay reverence to him." In this way we went from village to village. At one place we came across a nullah. All the team-members stopped on seeing the nullah. I was behind. I came forward, took my cycle on my shoulders and crossed the nullah. Then all the members got courage and crossed the nulllah by keeping the cycles on their shoulders, and they started laughing, saying, "Panditji can cross not only the nullah but even the sea." We had full confidence. We all started on our cycles again. We were feeling in heaven during the five-day tour. Even to-day I remember that tour. Shuklaji had also taken our photographs during the tour and on coming to Kanpur, sent the news to Gurudev that they had gone on a tour of villages with Panditji.

After that I went to Gujarat, there too we went on cycle on a tour of villages. There too the news spread and we took out cycle-tours from branches into the villages. There we used to perform one-kund yagya, write on the walls and make people give up bad habits. The news spread a and wide across the country. The result is that the mission has spread so much. Gurudev wished yagya to be performed in every village. Now the time has come that we go from village in teams and perform yagya, write on the walls, make people give up bad tendencies, and perform sacraments in the villages. Now Gurudev does not desire big yagyas. There is too much expenditure in them. A lot of money is taken from the people, but they get nothing in return.

One day I received an inspiration from Gurudev that now he requires skilled engineers. The worker upto now is the scaffolding. Even a worker can do the work of erecting a pandal. But now Gurudev wants to construct the roof. For that workers with courage and will-power are required, who can renounce or give up, who can sacrifice. There is no need of a

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crowd at all. The crowd only spreads dirt. Now skilled workers have to be selected from the crowd. Now the performance of the yagya, sacraments, making people give up bad tendencies and writing on the walls must be done from village to village. The need is for workers with courage. In every home one picture of Gayatri-mata and recitation of one rosary must be started. Now Gurudev wants the formation of villages. Now he desires the performance of yagya in one lakh villages and creating permanent branches there. Skilled engineers are required. Few sensible workers perform a lot of tasks. One sensible person is enough. A crowd is not able to achieve anything.

Reverence to Devraha Baba

One day I was working in the office in Gayatri Tapobhoomi. Jagan Prasadji Rawat, a minister in Utter Pradesh Government came to me and sat near me. I ordered tea and snacks for him. Gurudev had introduced him to me at the time of farewell-meeting. He was also quite elder to me in age. He used to call me by my name only. After taking tea, he said, "Lilapat, I am going to Devraha Baba. If you want to come, come with me." I said, "Who would not like to go with a minister?" I immediately got ready and went for paying reverence to Devraha Baba. Central cabinet minister Jagjivan Ram and one or two more ministers were there. Everyone was standing there. I too stood there with Rawatji. There was a hut on a stage. Devraha Baba came out of it and looked at the public all around him. The police was posted there for control. After looking all around, Devraha Baba indicated towards where the minister were standing. I too was standing near them. The police went to Jagjivan Ram, but Devraha Baba refused permission. The police went to other ministers, Devraha Baba again refused permission. Then Devraha Baba gestured towards me, the police came to me and indicated me. Baba said, "Yes, bring him to me." I went with the police to Baba. Baba was sitting on the

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stage. I was standing below. I prostrated before the Baba. Baba said, "Son, Shriram went into agyatvaas (staying alone and in seclusion away from people without contacting anyone). I said, "Yes Baba , he went away," "He said to me, "Son, carry out his work properly." I said, "At the moment the work is going on properly." Baba said, "If there is any difficulty, tell me. He is the Sun deity personified. Take interest into the mission's work." I said, "Baba, I want blessings of saints like you. Then I shall certainly be successful in my work." Baba said, "Son, come under the stage." I went under the stage. There was an opening in the stage. From there Baba hung down one leg and kept it on my head and then from the hut on the stage brought a bed-sheet and batasha (sweet made of sugar), wrapped the bed-sheet around me, gave me three handfuls of batasha and said, "My blessings are with you." I was thinking that I have met Baba for the first time, then how did Baba know everything? I was in great confusion. I went back to the minister. Baba said from the stage, "Now all of you sing kirtan (devotional song) with me. " The public started singing the kirtan. After the kirtan Baba went back inside thehut. The public left. I distributed some batasha among the ministers. I brought Rawatji back with me to Tapobhoomi. Arati (adoration of God in song) was going on there, I sat down in the arati. After recitations of mantra, I kept at the feet of the idol of Gayatri Mata the bed-sheet which Baba had wrapped round me, made an offering of batasha to Gayatri Mata and distributed it among the devotees. When the members of Tapobhoomi asked me, I told them all that had happened. We were all surprised as to how Baba came to know about me? When Gurudev came back from agyaatvaas, I met him and told him everything, how Devraha Baba called me and wrapped the bed-sheet around me and gave me batasha. I asked, "Gurudev, how did Baba come to know about me?" Gurudev said, "Son, the saints come to know

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by looking at a face. I and Devraha Baba have stayed for many days in the Himalayas. He is a saint and a saint comes to know everything." In this way, with Gurudev, I have come across many saints. Many times I met Anand Swami and Mota Maharaj from Gujarat.

The destruction in the flood of 1978

Once it rained so heavily that the water level of river Jamuna rose very high. A yayga was going on in the morning. I was observing the waters of Jamuna river. I got all the rear doors and nullahs behind Tapobhoomi closed, but the water-level rose so high that water entered the Tapobhoomi from the streets. I immediately finished performing the yagya and had the holy-fire kept in a room upstairs and arranged for the materials for the yayga, wooden sticks for the yagya, ghee and bhog (eatables for offering to the deity), to be kept in a room on the third floor. There were students there at that time. I told all the men, women and children to leave Tapobhoomi immediately. With a stick in my hand I was making everyone leave, when the water rose upto the waist. I phoned Mrutyunjay Sharma in Akhand Jyoti saying that water has entered Tapobhoomi and I am sending all persons from Tapobhoomi to him and he should make arrangements for them. Immediately he arranged accommodation in a dharmashala and arranged for cooking lunch. He purchased the necessary material from the bazaar. After the phone-call I started going upstairs. By that time, the water in Tapobhoomi had come upto my neck. Had I not gone up fifteen minutes before, my life would have been in danger. I went to the third floor where various materials were kept. I did not sleep throughout the night. One dhoti was kept there. I had worn one baniyan. These were the only goods with me. I had a habit of taking tea in the morning. I thought it would be nice if I could get some tea. I went into the rooms of the members and found one bucketful of water in a room. I thought,

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with this much water I will be able to pass one week. I went into another room where I got nearly 400 grams milk in a lota. There were also sugar and tea-leaves over there. Now that I had got material for preparing tea, I was satisfied. I searched one more room and found one packet of bread also. I consider this as the grace of Gayatri Mata only that in such a difficult situation all the material became available to me in those rooms. The stove was already there in the room. I prepared tea from half the milk. Next day in the morning I went to toilet and took bath in the water which was still there on the staircase. There was all the material for pooja (ritual worship) in the room. There I sang with feeling the arati (adoration) of Gayatri Mata, made an offering of food and performed yagya with the holy-fire in the kund. After that from the saved milk, prepared tea and ate two slices of bread with tea. Then I started thinking that I have got tea-leaves, sugar and bread with me. Only milk is not there. I thought, now I shall prepare tea without milk and with bread I will satisfy my hunger. The level of water was rising. I climbed the roof and observed from there. Buffaloes and persons were floating away in the water. The scene was very fearful. My heart melted on seeing them, but what could I do? In this way the water-level remained as high for three days. Both times, I used to do the arati of Gayatri Mata and also performed the yagya. There was a radio with me. I heard in it that the water will still rise by five feet more. Now I started thinking that if the water rose still five more feet, I too would float away, now I cannot be saved. In the surrounding terraces, men from Jaisinhpura were waiting. There was no arrangement for food for them. The military had come to provide help. The military personnel asked me, "Shall we send food to you." I said, "How can the food reach upto me? There is water all around me. I am living here as on an island." They said, "We will drop food on the terrace from a helicopter." I told them not

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to do so saying - Do not waste your time for arranging food for me. There are many of my brothers on the yonder terraces. There is no arrangement for their food. Please arrange food for them. Accordingly they arranged food for those people. Now those members whom I had sent into Mathura city, were worried that Panditji is trapped in the water and he is without food. Mrutyunjay Sharma was also worried and he had also written a letter to Gurudev at Haridwar. He also informed Gurudev by phone that Tapobhoomi is badly affected, Panditji is trapped in the water and there is heavy loss. In the afternoon Mrutyunjay Sharma talked with boat-men. In front of Tapobhoomi also, water was flowing at a level of 6-7 feet height. One boat-man after taking some money became ready. Two men who knew swimming were made to sit in the boat and lunch, drinking water, a tin of milk, tea and clothes were sent with them. I had locked the main door of Tapobhoomi. When the boat reached Tapobhoomi, the two men climbed over the door and brought the materials one by one to me, swimming with one hand and holding the material with another. I said, "Brothers, why did you take so much trouble?" They said, "We were feeling uneasy and thinking that you are trapped, we were not able to take food also." They had brought materials for three-four days and after getting the news about me, went away. At Hardwar when Gurudev received the news he wrote a letter to me. The men from the military brought that letter and threw it on the terrace with the help of a rope. Gurudev had written in it, "Son, I am not worried at all that Tapobhoomi is destroyed, all the goods destroyed and the building fallen to the ground. If your courage is lost, then we will not be able to do anything and Tapobhoomi will be destroyed. Keep up your courage. I will manage the rest." I read the letter many times and I developed the courage a thousand times more after reading that letter. Every morning and evening in the room on the upper

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floor I used to do the arati (adoration) of Gayatri Mata, used to make an offering and perform yagya. In the 'akhand agni' (permanent fire), I used to go on adding samidha (small pieces of wood). This was my daily routine. On the fourth day the water-level dropped and after two hours suddenly the water drained away very fast. I came down into the temple of Gayatri Mata. The water was upto the neck of the idol, but not upto the mouth. I started sweeping the temple with a broom. During this time there was commotion in the city that to-day the water of the river Yamuna has receded. Upon receiving the news, the members of Tapobhoomi as well as the students came to Tapobhoomi. Seeing me cleaning with a broom, they all took up brooms and started cleaning. Paper was soiled and rotting, the machine was out of order, the types were destroyed, there were cracks in the walls. All the men women and children of Tapobhoomi , upon seeing me, became busy with cleaning. The dirt was so much that ,even with one month's efforts, we would not be able to clean up. The members of the city-municipality came and told me- Do not worry, we shall help you. Their staff came for cleaning. They took the wet paper to the terrace for drying. There are many printing presses in Mathura. Their owners as well as an M.L.A came. They said, "We will arrange everything, do not worry, Panditji." Throughout the city there was a commotion that Tapobhoomi will not be able to come up even in a hundred years. It has suffered heavy loss. But the whole city gave great help. Anyone who came, said, Tapobhoomi must not be destroyed. Everyone was engaged in the cleaning-up process. About one week went by in cleaning. People from all over the country gave me full help. The District Collector gave assurance for the supply of cement. I prepared a programme of a tour of various areas. That year the students of the school said, "If we do not study for one year, no harm is done." They used to prepare teams and go with me. I got the

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damaged buildings repaired and got the machines repaired.

The Creation of Shaktipeeths

At that time, Gurudev had made an announcement about creating 24 Shaktipeeths. He also said, "I shall go to inaugurate the Shaktipeeths." Gurudev was not going anywhere but was busy in sukshmikaran process (the process of changing from the physical body into a subtle, light unseen body). The first Shaktipeeth was constructed at Shamlaji in Gujarat. The men and women from Gujarat said, "You have to come to inaugurate our Shaktipeeth." Since last 6-7 years Gurudev had not gone to various areas. I was looking after only the organisation at Mathura. He prepared his programme for Shamlaji and told the members of Shantikunj, "Alongwith mine, also get Lilapat's reservation done. He only will go with me for the inauguration of the Shaktipeeths." He called me to Haridwar. He said, "Son, the Shaktipeeth at Shamlaji is ready. We have to go for its inauguration." I said, "Gurudev, whatever you say." Gurudev went by car upto Delhi and came by train to Mathura. I used to sit with him from Mathura. There was a big crowd at that time at Mathura station because the workers from surrounding areas had come to Mathura to pay reverence to Gurudev. The train was delayed for 15 minutes by the station master because of the crowd. The train did not halt regularly at Bharatpur, but the members from Bharatpur had made an arrangement for halting the train there. There was a large crowd there also. At every station wherever we went, there was tremendous crowd and Gurudev did not get rest of even one minute. When the train was about to reach Kota, Gurudev dozed slightly. I thought the train would halt for one-two minutes, I will stand at the door and talk for one-two minutes with the men and the train would start. A police inspector came as I was talking with the men and said, "Panditji is my old friend, I know him very well. If time is wasted in talk, the train will start. I shall hold his hand

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and make him come on the platform and pay reverence to Gurudev." As soon as I heard the inspector, I ran inside the compartment to Gurudev, woke him and said, "Gurudev, there is a very big crowd, they are coming into the train." Gurudev said, "Wait, I am coming out." Gurudev came out so that everyone could see him. Some people had already made arrangements there for the train to halt for 15-20 minutes. In this way, whichever station we reached, the train would become late for another 15-20 minutes. When the train reached Godhra in Gujarat, there was no limit to the crowd. I said, "Gurudev, you only control the crowd. It is beyond my control." Gurudev used to stand at the door, people used to bring flower garlands by kilos. At every station, people had made arrangements for welcome. People waiting at a distance used to throw garlands form the distance itself. They used to bring food for the members who had accompanied us. There was a tremendous crowd at Baroda. I never used to get down from the compartment. Whatever food and fruits the members brought, I used to take , and at the next station I used to distribute all that in the form of prasad (offering made to God and then taken back for distributing to devotees) I used to keep only one station's food and fruits for our meal, and the rest from every station was distributed at the next one. In this way the train became late by 6-7 hours. It used to be delayed at every station. At Anand station also there was a milling crowd. Gurudev had the power to persuade such crowd. When the train reached Ahmedabad, I said - Gurudev, only you can come out of this crowd. I will sit here in the train and look after the luggage. Ahmedabad was the last station where the train came to a final halt. Gurudev stood for nearly a hour at the door. The crowd was uncontrollable. About 500 policemen and one thousand workers were looking after the arrangements. Gurudev directed the police not to use force and told the men and women in the

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crowd by gestures, "Allow me in some way to go over there. I shall go only after giving darshan from there (darshan = allowing people to pay reverence). The crowd gave way. There was a taxi waiting. Gurudev jumped and sat on the roof of the taxi, on which a carrier was fixed. CBI inspector Pandeji was with Gurudev who had told him earlier to quickly move the taxi away. Pandeji told the driver and the taxi immediately went away from there. Thousands of people were standing there with garlands in their hands and about of 1000 women with kalash (water-pots) on their heads. There was a sliver-buggy where people waited. When the crowd became less, I took the luggage, got down from the train and came out. Gurudev was to stay at Balwantabhai's place. I thought he must have gone there. I asked the members. They all said, "Accommodation had been arranged at Balwantabhai's place." The whole crowd went to Balwantabhai's home. Gurudev went into an upstairs room. The gate of Balwantabhai's home was locked. I went to Balwantabhai's home by the back road . Balwantbhai had made elaborate preparations. The crowd rushed inside with the shoes on. The whole house became filled with dust. The curtains got torn. The entire decoration became useless. I went to Gurudev inside and told him, "As long as you do not give darshan, the crowd will not go." From the upper floor, I pleaded with the crowd. I made them sit down in the ground nearby and got a stage erected, took Gurudev and Gurudev gave darshan to all. Buddha Bhai was standing in that crowd. Gurudev had to go to Chhipdi for inauguration of Shamlaji Shaktipeeth. I called Buddhabhai and asked about the preparations. On seeing me he cried. I asked him, "What is the matter?" Three-four members standing near him told me that his son has had an accident, he is in the hospital and has lost his voice, doctors have given up hope and have told him to take him home if he desired. I told Gurudev that Buddhabhai has come from Shamlaji

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where we have to go for inauguration. His son's condition is serious and he may not live. Gurudev immediately went to the boy in the hospital. All the doctors of the hospital came there. Gurudev moved his hand three times over the boy's head; and called him. The boy opened his eyes. When the doctors saw this, they were all surprised and they all fell at the feet of Gurudev. Spiritual power is indeed great. From there we came to Shamlaji. There was a crowd of thousands there. Seeing the crowd at that time, I thought, "Yug Nirman (creation of a new era of goodness) will definitely take place." I was very happy, and it was as if I was walking in the air. Gurudev told me , "Son you are looking very happy to-day." I said, " Upto now I was under the illusion that Yug Nirman will not take place. Now I am confident that Yug Nirman will take place." Gurudev asked, " How did you develop the confidence now?" I said, "From the time I sat in the train , I saw the milling crowds at the station and there is a crowd of thousands at Shamlaji. "Gurudev smiled and said, "Son, if you get one or two persons from this large crowd, consider yourself to be lucky. See yourself , you met me and as a result how much the mission has spread? The crowd is interested in darshan, moving around and getting blessed. These people are not interested in my thoughts. Wherever there is a crowd, it spreads dirt. Do not feel pleased on seeing a crowd. I do not have confidence in the crowd. During the inaugurations of Shaktipeeths, you conduct discussions among the members, and search for workers among them, do not pay attention to crowd." From that time, my attention is always on the workers.

After Gujarat, we were to tour Madhya Pradesh. Two to three Shaktipeeths had to be inaugurated within one day. The journeys were long. We went to the inauguration at Dallirajhara. After one inauguration, another shaktipeeth was to be inaugurated. We reached around two in the afternoon at

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Dallirajhara. Kalicharanji was the main worker there. We were delayed on the way and had not taken lunch. After the inauguration Gurudev started his lecture. I was feeling hungry. While Gurudev's lecture was going on, I told my companions, "Come, let us have lunch." I did not know where the lunch arrangements were made. I enquired the address of Kalicharanji's quarters and went to his home. Lunch for five to seven persons was kept ready over there. I did not have the key to the room. All the members were having their own keys, we tried to open the lock with them, and the lock opened. Everyone look lunch. The vegetable had become cold. We added ghee to it and warmed it up and after taking lunch we all returned to the lecture. The lecture concluded, Kalicharaji said, "Panditji, you have to come for lunch." I said, "I have just returned after taking lunch." He asked, "Where did you take lunch?" I said, "At your home. The lock opened with my key." Kalicharanji said, "Gurudev has to take lunch." I said, "Gurudev has not taken even water to-day because of lack of time. We still have to go for inauguration of one more Shaktipeeth." When Kalicharanji asked Gurudev for lunch, he refused. He said, "I am getting late." Kalicharanji brought a cup of tea. Gurudev drank the tea and we moved on. We got dinner at eleven o'clock at night. In the programmes for Shaktipeeths, we did not get any time from morning till evening. In this way programmes for the Shaktipeeths of Madhya Pradesh went on. We went to inaugurate the Shaktipeeths at Bastar.

We were going for the inauguration of Shaktipeeths at Jagdalpur. There were mountains on the way. The cars started up the mountains and Gurudev's car developed trouble. I told Gurudev , "You and Kapilji go in my car, I will wait here. I will make some arrangements to take the car as far as possible. The next programme and the members there will suffer if you do not reach there." Gurudev was made to sit in my car and I

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waited there with the driver of the damaged car. There was thick jungle on the mountain. While we were sitting in the car, one person was passing by. He asked, "Why are you people waiting here? Is your death nearby?" I asked, "How ?" he said, "There is a man-eating tiger in this jungle. He had developed a taste for human blood. If he came here, he will kill and eat you." I told the driver, " Let us go into the car. Tea and biscuits are kept there." Whenever I went long distances, I used to carry tea and biscuits with me. I said-"Let us go and take tea and biscuits." We went into the car and ate the biscuits with tea. In my childhood I used to hear that a tiger does not come near the fire. We collected wood over there, started a fire sat inside that car and closed the doors. It became evening , but no arrangements could be made for taking the car. In the meanwhile I saw the car bringing Gurudev 's literature from behind. On seeing the car, my courage increased,. I signalled the car to stop. We tied our car to that car. A long time passed. Around ten at night, we reached a village. It was a small village. There was severe cold. Everyone was extremely hungry. I said, "We will stay here for the night and start in the morning." I made arrangements with one person for parking the cars and told the members, "We will all sleep in the cars." They all said, "We will not be able to sleep because of hunger." I explained to all, "This is jungle-life, nothing will be available here and we have to pass the night." Meanwhile one lady came out from a building and asked us, "Have you taken dinner or not?" I said, "Sister, we do not know anyone here so the question of dinner does not arise at all." She said, "You are staying near our door, I will not allow you to sleep on an empty stomach." She started preparing dinner. I said, "Sister, prepare thick rotis, we eat thick rotis only." I thought , "How long she will go on making thin rotis?" She prepared daal (lentils) and roti. We had dinner around eleven-thirty at night. I bowed down to Gurudev mentally saying,

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"Gurudev, you have made arrangements for us in the jungle itself." In the morning we washed our hands and face. The lady said, "I will bring tea." I told her not to prepare. She said, "We have got four-five buffaloes. They all are giving milk. I don't have to bring milk from the bazaar." She boiled tea-leaves in the milk itself and gave a glass of tea to each one. I developed the confidence that no one can harm me when Gurudev is witgh me. We got the car repaired and reached Jagdalpur in the evening. Gurudev had reached in time and the inauguration took place at the right time.

Once I went to Khokharkala with Gurudev for the inauguration of Pragyapeeth. It was a village. Nearby there were mango trees. Gurudev's programme was kept there. Three to four hundred members of the Bhopal branch came there for Gurudev's darshan. There were no tents there. They stayed under the mango trees. It was summer-time. The inauguration of the pragyapeeth took place late. The men from the Bhopal branch were forced to stay there at night. There was no arrangement there for dinner, because the villagers did not know how many people from the Bhopal branch would come. Gurudev called me and was very much displeased saying, "When there was no arrangement for dinner, why did you bring me to the village?" I said, "I shall make the arrangements immediately." I came out and gathered the villagers and told them, "There is flour in every one's home. Collect it and bring it here." One person said, "Panditji, there is marriage at my place and for that I have got the flour. There are drums of ghee and oil also. Take them from me now, I can make my arrangements later on." I arranged for four sacks of flour and drums of oil. I myself started making the dough . I washed the frying-pan for frying the puris. In the meanwhile, ladies from the village came. Some men also came to assist. All the brothers and sisters of the mission were given dinner. They all went to Gurudev after

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dinner and said, "Gurudev, Panditji himself was rolling the puris." Gurudev said, "Yes, I am confident that he will come only after feeding everyone." I went to Gurudev at one o'clock at night. Gurudev smiled and said, "Son, I had already made the arrangement in advance. I wanted to see your courage," and then he told the members from Bhopal, "I take him with me, that is why I have made him the organiser at Gayatri Tapobhoomi." We had to face big troubles during the inaugurations. I was with him for one year in the inaugurations.

From Barwalabai Gurudev went on a tour of Gujarat for inauguration of Shaktipeeths. Gurudev used to introduce me at every place. No room was constructed for parivrajak (mission's worker) at Abapur. In his lectures, Gurudev said, "A very nice Pragyapeeth has been prepared. If a room for a mission's worker could be constructed, mission's work can start here, and mission's activity can proceed rapidly." From the audience, one old mother stood up and said, "I have a small kachha (not solid) building near this pragyapeeth. It has got two rooms." Seeing the dedication of that woman, Gurudev said the building was like gold and diamonds. He asked the old mother, "Do you have any other place?" She said, "The buildings of the whole village are mine only mine." She did not have any son. Gurudev said, "All the devotees of the mission, please arrange for the mother's shelter and food." Old woman said, "Why should I take others' help? I shall earn for myself and feed myself." Gurudev's eyes were filled with tears of faith. Gurudev said, "If we get mothers with such thinking heaven can quickly descend on earth." Many Shaktipeeths were inaugurated in Saurashtra, from these, the Shaktipeeth at Junagadh situated on a hill is very beautiful. The natural atmosphere there is very pleasing. Orissa, Bihar, Rajasthan, Madhya Pradesh, Gujarat, in all these states I had been with Gurudev for the inauguration.

Now the Shaktipeeth at Bhilai was to inaugurated. We had

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to go directly to Bhilai from Mathura. There was so much crowd at every station that Gurudev could not sleep even for a minute during the night. We reached Nagpur very late. When Durg station approached, there was no signal and the train halted in the jungle. Gurudev was so much harassed that the programme was delayed. Rameshchandra Shuklaji was with me. Gurudev was getting down so Shuklaji was trying to tell him not to get down. Gurudev said, "Do not stop me" and raised his hand. I was afraid whether he would slap me. I quietly stood at the door. Gurudev got down and sat on the big roots of a bargad tree. The train received the green signal, moved on, and halted at Durg station. Thousands of workers were standing there with garlands at Durg station and hailing Gayatri Mata. There were one or two persons with me. We got down with the luggage. The crowd surrounded us. Sakureji said, "Panditji, where is Gurudev?" I said, "He has gone to Bhilai." He asked, "By what?" I said, "By helicopter." The members of the public said, "Sent him away just like that," and because they were angry they started throwing the garlands so violently, that the body started aching and there was swelling at some places. Nobody took our luggage and also did not tell us that they had brought a car. I arranged a coolie to carry our luggage, came out and hired a taxi. By taxi, I went to the yagya-pandal at Bhilai. There Dr. Chaube asked, "Where is Gurudev?" I said, "First take me to where I have to stay, I will tell you there." He asked, "Will Gurudev not come?" I said, "He will certainly come." I told Dr. Chaube, "Please get three-four buckets of hot water. My body is aching." Dr. Chaube said, "All this will be arranged. The ladies are members of the mission, you know everything. Now tell me where is Gurudev?" I said, "From Durg station, keep walking upto the signal. There is a big bargad tree over there. He is sitting under it." Dr. asked, "What was the matter that he is sitting there alone and you left him there

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and came?" I said, "I will tell you about it later on. First you bring him. Chaubeji went towards Durg station in a car, searched there and found him sitting alone under the bargad tree." Chaubeji told me that when he touched his feet, he was sitting there very much displeased. He told Gurudev, "Gurudev, come into the car, we have to go to Bhilai. I have come via Durg and Rajnandgaon. The workers over there have also come to know that Chaubeji is bringing Gurudev. They all will be waiting." Gurudev scolded Chaubeji angrily, "Why have you told everyone?" Chaubeji remained silent. He brought him in the car to Durg. There was a big crowd on the road. He became so much displeased with the crowd, that they all ran away on seeing his anger. They were all afraid. From there we came to Rajnandgaon. There too people were hailing him. There too he became very angry with the crowd and they all ran away in fear. I took bath. My body was aching because the garlands thrown angrily buy people had hit me with force. I applied oil on the body, I and my companions ate lunch and went to the rooms for taking rest. My companions said, "If we are asleep when Gurudev comes, he will be very unhappy." I said, "Sleep with ease. Gurudev will not come for next three to four hours. We slept for three to four hours and told the sisters of the mission to prepare tea and we all took tea. It was five o'clock in the evening. The members said, "Come to the yagya-pandal, Gurudev will be coming there." We went there. There was a big crowd there. Gurudev's lecture was also there in the evening. I told the crowd, "Sit down" and arranged for the music to start. At seven in the evening Gurudev came by car. I announced over the mike, "Nobody should get up. Have Gurudev's Darshan when he comes on the stage. Keep sitting and from there, listen to Gurudev's lecture." We took Gurudev on to the stage. His lecture ended at nine o'clock at night. I said, "Brothers, the importance of the subtle is much more. My brothers and sisters,

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please do not insist on physically touching Gurudev's feet. Touch his feet mentally with feelings. There is great strength in feelings." Three-four persons from the audience stood up and started saying, "We are concerned with the physical part. You can touch the feet mentally. Do not give a lecture to us." I kept quiet. The whole crowd also started saying the same thing. Ultimately arrangements had to be made for them to touch Gurudev's feet. It was ten o'clock at night. Gurudev refused to take dinner because it was very late. At night I went to Gurudev. I was alone with Gurudev, and those members who were with me, did not go to him out of fear. In the morning as usual I went to him and made arrangement of hot water for him. I gave him tea. Other members did not come near him. Shuklaji was with us. He had to go to the yagya-shala for performing the yagya. I told Shuklaji, "So much time has passed and yet you are singing bhajan (holy song)." Shuklaji said, "To-day I am saying extra prayer to Gayatri Mata." I asked, "What prayer are you saying?" He said, "Never make me a Guruji." All the members laughed. I sent Shuklaji for the yagya. Gurudev was sitting alone. No member came near him. Around nine o'clock, I said to Gurudev, "We have to go to the yagya shala." He got ready. I took him to the yagyashala. There was a place meant for Gurudev. I made him sit there. When I started sending Sakureji and others to him, they said, "We have got your darshan. That is equivalent to Gurudev's darshan." They had seen the displeasure of Gurudev. They were all afraid. Gurudev said, "To-day nobody came to me. What is the matter?" I said, "Seeing your Mahakal-form (Mahakal=god of destruction), they all became afraid. I told the members of the yagyashala to meet you, but they all said the same thing." Gurudev said, "Son, now what should be done?" I said, "Do as I tell you, please come with me. Then the fear of the local members will go." He said, "I will do just as you tell me." I said, "Take lunch and then your bath, I shall

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make the arrangements." I told the members from Rajnandgaon and Durg, "Make arrangements for Gurudev's lecture in the yagyashala. Don't be afraid of him. I will make all of you to meet him.". Then Sakureji said, "Panditji, do not bring Gurudev here in the form of Mahakal." I said, "Do not worry. Just make the arrangements." I came from the yagya-shala. Gurudev got up from his nap. I told him, "I want to take you to that tree where you were sitting." Gurudev said, "I will do exactly as you tell me." I said, "Gurudev, just as you were very angry yesterday, to-day, to the same extent make the members laugh in your lecture, so that their fear will disappear." I took Gurudev by car to that tree. From there brought him to Durg Shaktipeeth. There in the lecture, Gurudev made the people laugh so much that with laughter their stomachs started aching. From Durg we came to Rajnandgaon, there too Gurudev made everyone laugh in his lecture. He talked with every brother and sister at Durg and Rajanandgaon. He asked about their homes, families and children. From there we came to Bhilai. From the next day, large crowds started collecting around him. Where we were staying and also at the yagyashala, from the morning till bed time at night, there used to be endless crowds. Gurudev told me, "Son, on that day my mind had become extremely hot because of remaining awake throughout the day and night. I had told you also to stop the crowd from entering our compartment, but you also did not make the arrangements." I said, "Gurudev, you have produced so many children, that now I am not able to take care of them." Then smilingly he said to me, "Why did you not tell me this thing earlier? I would have got an operation done on me." When he said this, I burst out laughing and Gurudev also burst into laughter. His nature was always to laugh. Whosoever man and woman came to him, he used to make them laugh. Wherever Gurudev sat, there used to be bursts of laughter and when he became displeased, they

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would see his Mahakal form of terrible anger. From him I learned the quality of making others laugh. Every man and woman must adopt this quality. The members from Bhilai, Rajnandgaon and Durg said, "Panditji, if you had not brought back Gurudev, then we would not have been able to go near him, we were so much afraid." I said, "His anger is only momentary. Due to continuous waking through out the day and night, he had lost his temper."

So much crowd started collecting during the inaugurations of Shaktipeeths that I could not make any arrangement to control it. Gurudev could not get time for sleeping during day and night. One day I told Gurudev that I will not go with him to the inaugurations. He asked, "What is the matter?" I said, "The work-load has increased at Gayatri Tapobhoomi, and I have to look after the organisation there. Please take some other member with you." After that he made one more tour. My return reservation was with him. When we reached Mathura station. I persuaded all the members of Tapobhoomi to tell Gurudev that there was too much work there and therefore Panditji should not go anywhere. I too plainly refused. I had made Sharanji sit with Gurudev in the train. When the train arrived at Delhi, it was found that no members from Delhi had brought lunch for Gurudev. They had thought that from Mathura, Mrutyunjay Sharma and Panditji will certainly bring lunch, and we both had not done so. Kapilji was walking with Gurudev. He asked me, " Panditji have you brought lunch?" I said, "I had thought that the people from Delhi would have kept the lunch." Normally whenever I went him, on every station, food, fruits, milk and tea would come so much that we had to distribute it at the next station as prasad. It was only at this time that lunch was not brought, At seven o'clock in the morning we had come from Haridwar to Delhi by car. There we sat in the train. We had to go to Jabalpur. We did not get food anywhere on the

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way. When we reached Jabalpur, we went in a procession and we had dinner at night. On returning from the tour, Gurudev asked me, "Now will you come with me on tour or not?" I said, "Gurudev, I have decided that I will not come on tour. Now so much crowd gathers that you do not get time for rest or lunch." He persuaded me very much, but I clearly refused. Gurudev said, "Since you are not coming with me, I too will not go for inaugurations." One day after performing anushthan (specific prayers), he sent two members from Haridwar for inaugurations. They inaugurated the Shaktipeeths. Gurudev did not go to various centres without me. He used to stay at Haridwar only.

The Revered's spiritual endeavour of sukshmikaran (going from the physical body into an unseen subtle body) and Mahanirvan (leaving the human body for ever)

Then he went away for sukshmikaran. During this process he never used to meet anyone nor give darshan to anyone. All the men and women members going to the shivir had only one wish of darshan of Gurudev. Mataji had given the permission that they can have the darshan, i.e. look at Gurudev through the window, but people were not satisfied with this arrangement. Every one had the desire to touch Gurudev's feet. Gurudev said that, "I have kept my physical body in the Prakhar Pragya structure constructed at Haridwar. (Prakhar Pragya means intense intelligence). You can make its darshan, touch it (as touching the feet) and whatever you have to tell me, speak there itself." Now, all the brothers and sisters started going for darshan of Prakhar Pragya and used to speak whatever was there in their minds. They used to receive the answer in their hearts. Now Gurudev said, "I want to meet everyone." He called all the members of Shantikunj and all the members of Gayatri Tapobhoomi, including the smallest child. Nobody was remaining. He would meet everyone and asked about any

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difficulty in the home. He would ask everything. One day I was sitting with Rev. Mataji. Mataji told me, "Son, when I went to Gurudev, he gave me one book and asked me to read. He had made markings in that book. After reading it I told Gurudev, I have read it. Gurudev said, Swami Ramkrushna's wife, after his death, had run the mission's activities for 20-25 years. I heard what Mataji said. After saying this, Mataji became silent. I could not understand anything

After some time, I went for the darshan of Gurudev. After the Darshan of Gurudev I sat near Mataji and she said to me. "Son, your Guruji was telling me that after me do not spoil your image." Saying this, she started talking other things. Once again I could not understand what Mataji was trying to tell me. Whenever I went to Gurudev, he used to tell me, "I will stay at Haridwar only. I will not stay at Tapobhoomi and Akhand Jyoti." He said this to m e again and again. I said, "Stay wherever you wish." I was not able to understand anything. After some time, Gurudev called me, made me sit near him and explained, "Son, whatever work I had to take from this body, I have taken. Now this work will be carried out by the subtle and astral bodies." Tears started flowing from my eyes and I started crying. Gurudev said, "Son, why are you crying? Continue doing the work with the kind of courage with which you have done the work so far. In future I will always be doing work with the subtle body." I came crying to Mataji and told her about Gurudev's talk. Mataji said, "I had told you this matter one month before by telling you the incident of Ramkrishna Paramhans. I have already told you earlier that Gurudev has told me not to spoil my image. Why are feeling unhappy? Let him do his work. I and you will do the work to be done here." Mataji was saying this in a normal manner. Hearing this , my courage increased. Three to four days before Gurudev was to cast off his physical body, I went to Gurudev. As soon as I took his darshan, he told me

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"Take me to Mathura." I kept quiet. He said, "I wish to go to Mathura." When I told this to Mataji, she said, "How can he be taken there in his present condition?" After some time I went to Gurudev. He said, "Will you not take me to Mathura? Take me to Tapobhoomi." A few days after that , Gurudev was no more. At that time my condition was very bed, but Mataji's courage increased my courage. I returned to Mathura.

Series of Ashwamedh Yagyas

Now the series of Ashwamedh yagya started from Haridwar. The first Ashwamedh yayga was to be performed at Jaipur. I was bowing down to the wooden slippers of Gurudev in the morning. Mentally I asked Gurudev about the role of Tapobhoomi in these Ashwamedh yagyas. I received the inspiration to do Brahmabhoj. (There is no necessity to expand here on Brahmabhoj, because all the prarijans (devotees) have known about it through the folders). "Take my thoughts to every one in the public by making literature available at half-rate." I thought, "From where will I get donation, how to organise it ?" I was thinking about it when my old friend Rameshwar Nainival came from Shantikunj be car. He confidently told me that within ten days only, he will collect one lakh rupees for this Barhmabhoj. Within this time, he brought Rs. ten thousand each from ten persons and got the circulars printed. I got the names of the donors printed on the first page of the literature. In this way I made available at Jaipur Ashwamedh yagya the literature of rupees four lakhs at half-rate. I went to Ashwamedh yagya at Jaipur, Guna, Bhilai and Lucknow. At Lucknow I told Mataji that now I will not go to any Ashwamedha yagya. Mataji said, "Son, do as you wish." Then I engaged myself in the compilation-editing of 108 books.

Mataji extended my life

Now my health gradually started failing. I used to remain on bed. Doctors said that I may live at the most for four to six

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months. Now I thought that I must go to Haridwar for Mataji's darshan and I went lying down in the car to Haridwar. Mataji was already informed about my reaching Shantikunj. With great difficulty I climbed the stairs and went for Mataji's darshan. I toucher her feet and sat down at her feet. Mataji told me, "Son, I have kept two rotis for you . Take your lunch. Now my health is also not alright." I wept and said the health of both of us, mother and son, is not supporting us. Mataji said, "Son, go to Mathura and get yourself operated for your trouble of hernia." I said, "Mataji, no doctor is willing for my operation, because I already suffered from two hear-attacks." Mataji said, "Son, do not worry. Your operation will be successful." On the saying of Mataji, I came to Gayatri Tapobhoomi. There one day Dr. Raju, son of Dr. R.S.Parik of Agra - came to see me. He had earlier advised me not to go for operation. This time he said, "I am going out for a few days. When I come back, you come with me to Agra." When he returned, I went to him alongwith Mrutyunjay to Dr. Parik's clinic. There the necessary check-up of my body was done and a time was decided for operation. My operation was successful. On the next day of the operation, my condition suddenly became bad and Mrutyunjay Sharma became afraid. He called the doctor. Several doctors came and I regained consciousness after a long time. Next morning Dr.Pranav Pandya and Ram Sahay Shauklaji came from Haridwar to see me. On seeing them I and Mrutyunjay Sharma asked, "How did you come so early in the morning?" They said, " Mataji called us at night and said we have to leave for Agra now, Lilapat's health is not good. That is why we came." Mrutyunjay Sharma told them everything. After seeing me they returned to Haridwar and informed Mataji about everything. Three days after that Pranavji came to Agra to see me and kept talking to Dr. Raju. He asked about when I would be discharged and asked him everything about my health.

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The merger of Matrusatta into Gurusatta
(The merger of Mataji's soul with Gurudev's soul)

My health gradually recovered and I was discharged from the hospital. After coming to Mathura, I used to remain in bed. Mrutyunjay Sharma used to come daily to see me. One night I was sitting in my room. Suddenly I felt as if in front of my room's window, Mataji is standing. She told me, "Son, I am leaving my body." As soon as I felt this sensation, I came out of the room after hearing Mataji's voice, but found no one there. Now I felt very uneasy. Immediately I told Chaitanyaji, "Phone Shantikunj and ask about Mataji health." He phoned Shantikunj and talked to Brujmohan Goudji. He told that Mataji's health is in a bad condition and that she has been admitted to a hospital in Dehradoon. Then one day Mrutyunjay Sharma came to me and said that I have to go to Agra for the cutting of stitches. I asked about Mataji's health and he said, "She is alright and is now at Shantikunj itself." I went to Agra, my stitches were removed. Now my mind started worrying about Mataji's health. One night Mataji came to me in a dream and said, "Son, now I am leaving the body." I became extremely uneasy. On returning in the morning from Shantikunj, Mrutyunjay Sharma did not come to Tapobhoomi but went directly to Janjagran press. When I came to know, I went by car to the press. I asked Mrutyunjay about Mataji's health. He said, "Mataji is having problem in the abdomen." I told him, "Mataji has told me that she is leaving the body and you are telling me a lie that Mataji is at Haridwar." I told him that I am going to Haridwar. He prevented me. Mataji's health deteriorated further, therefore she was admitted to a hospital in Delhi. I said, "When did she go to Delhi?" He said, "On the very day you were discharged from the hospital at Agra, Mataji came to Agra in the same hospital. She was on

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the same bed on which you were lying earlier." Mrutyunjay said, " One day I will take you to Delhi, there itself you see Mataji." I met Dr. Raju and asked, "When had Mataji come?" He said, "The day you were discharged at 12 noon, on the same day at four o'clock Mataji had come." I asked, "How did Mataji come to know that the bed would be empty in the evening?" Dr. Parik said, "Pranavji had come so he had talked everything with me." I said, "When I had come to you for the removal of stitches, why did you not tell me?" He said Mataji had told him not to tell this to me.

In the press I had already talked about going to Delhi. On the next day itself, I went to see Mataji at Delhi. It was a big hospital. The gate-man did not allow me to go inside without a pass. It was a lot of trouble. Ultimately after a lot of persuasion, seeing my age, he allowed me to go inside. On seeing Mataji, I started crying. I told Mataji that you made me feel that you are leaving the body. Mataji said, "Son, you must have seen an illusion. There is no such thing." I said, "Mataji, why did you prevent Dr. Parik from telling me anything about your illness?" She said, "Son, looking to your health only I had said such a thing." On the third day, I went to see her. Mataji said, "Son, why are you being unhappy? I am alright." The operation on her abdomen was already done. She was telling me, "I wish to meet the children from all over the country." Mataji had already arranged the betrothal of my two grand-daughters. The elder girl was betrothed to the son of Shri Subhash Kaushik of Pilani and the younger one was betrothed to the son of Shri Balram Rao of Bhopal. Because she had arranged these relationships, she said, "Son, if both the daughters of Ram are married before my eyes , then this responsibility of mine will also be over." Mataji said, "Take me to Shantikunj, I wish to meet all children." She had told me this matter so many times,. On hearing this

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talk once again I remembered the dream in which Mataji had said, "Son, I am leaving the body." I told Mataji, "Mataji, now I will not go to Mathura, I will stay here near you." Mataji said, "Son, you can stay," but she told Shailbala, Dr.Pranav, Mrutyunjay and his wife Nirmal who had come there after me, "Send Lilapat to Mathura anyhow, do not let him stay here, he will not be able to see my pain. Whenever he comes to me, tears start flowing down his eyes." They all started telling me, "Panditji, please go to Mathura, your health is not good. We are assuring you that to-morrow we will take Mataji to Haridwar." Then I went to Mathura. Mataji went to Shantikunj. One day I received a phone-call, "Panditji you have to come to Haridwar to-day itself." I immediately left for Haridwar. On reaching there, I came to know that Mataji had passed away. When I saw Mataji's mortal body, my heart filled with unbearable pain. I felt as if my heart would fail. Immediately an unseen power jolted me, I heard Mataji's voice saying, "Son, have courage. I have given my remaining life to you. When your operation was done at Agra, I went and slept on your bed. I have taken all your illness upon myself. Now you have to do a lot of work for the mission. This responsibility is upon you." Mrutyunjay said, "Panditji, you are elder to all of us, and if you lose courage in this way, what will happen to the mission?" Then after the cremation of Mataji's body, I returned to Mathura. I am certain that Rev. Mataji herself has extended my life . This life is given to me by her only. Therefore, I wish to use the time of my remaining years in her work only . Now I feel that Gurudev and Rev. Mataji are always with me.

Rev. Gurudev had announced seven-point programmes for the nurture of good activities and eradication of wicked activities. These very programmes are going on to-day under the Yug Nirman Yojna (Creation of a new era of goodness) and Vichar

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Kranti Abhiyan (campaign for revolutionary thinking by changing bad thoughts to good ones), but fundamentally, the inspiration for giving further push to these programmes announced in 1971 under creative and sangharshatmak (strugglesome) programmes was received during the period of spiritual worship of Gayatri by Rev. Gurudev. On the occasion of the consecration of 'Prakhar Pragya, Sajal Shraddha' , the symbolic monuments in memory of Rev. Gurudev and Rev. Mataji on Gayatri Jayanti Day in 1997, then thousand yug-sainiks (the soldiers of the era) full of will-power submitted forms of pledge signed by them. I published the special issue of the month of June as Kranti-visheshank (special issue of revolution)- lakhs of copies of this issue have been distributed all over India. Now in the direction of srujan (new creation) the yug-sainiks are enthusiastically engaged. In the coming days the miracle of this revolution in extensive form in the form of vichar-kranti (revolution in thinking) will show how the subtle power of Rev. Gurudev is getting the work done of the vast plan of Yug Parivartan (creation of a new era of goodness) through the medium of yug-sainiks (soldiers of the era), and a suitable atmosphere for ujjval bhavishya (bright future) is being created.

Regarding those seven revolutions, a brief outline is given here for the devotees. Every reader is requested to read this carefully and to the extent possible, co-operate by their efforts in this direction.

(1) Movement for the nurture of belief in God

Theism is not merely a belief in the power of God. In these days a new progressive definition of theism and God has become essential. In reality, theism means total inclusion of the discipline of God in our thinking , character and dealing. Even if a theist does not go to temple, but if he adopts God's discipline in his life, lives his life properly and nurtures the creation by thinking

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it as God's garden, then he is a theist in the real sense. An atheist is one who is a show-off, who appears religious, but in whose life no one sees even an iota of idealism, goodness of character and excellence.

To create an atmosphere of theism in every home, various programmes are undertaken with rapid pace.

1- Establishment of deity in every home- (The establishment of a picture of 5 deities. An effort to start Gayatri worship by dev-sthapna (establishment of deity) in every home.

2- Mantra recitation or writing- To inspire people to recite Gayatri mantra or the name of God or one's sect's or one's religion's mantra. To encourage people to undertake the spiritual endeavour of writing the mantra, which is very easy.

3- Bali Vaishwa Yagya- Extensive promotion of the activity of offering oblations of food five times to Agnidev (the deity of fire)

4- Gyan-mandir sthapna- (establishment of home- library) - To create dedication in religious study by showing that it is essential to have gyan-mandir (home-library) alongwith Dev-mandir.

5- Shriram jhola pustakalay- Encouraging social-workers to promote the nectar of knowledge by distributing books from jhola (shoulder-bags) for taking Gurudev's thoughts to every home.

6- Gyan rath (chariot of knowledge) - To make literature available to people by sale in a yellow coloured chariot shaped as a temple.

7- Sanskar parampara- (tradition of sacraments) - To revive the tradition of sacraments, active participation by parivrajak (mission's worker) to promote sacraments among families.

8- Yagya and religious activities- A yagya is a collective

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prayer. To inform people about the real meaning of theism (belief in God) through public awareness by the medium of yagya and also on the days of religious festivals to engage the enthusiasm of people in the direction of ideals.

9- Tulsi ropan- Planting of Tulsi (basil) plant - To inspire people to grow Tulsi plant and create an atmosphere of cleanliness and belief in God. To explain to people the capacity of Tulsi in removing disease.

10- Food, water and bath- To inspire every person to utter the Gayatri mantra three times before taking the meal. To drink water with the feeling that it is the water of the pure Ganga river and taking bath with the feeling that the person is bathing in the water of the pure Ganga river and to feel that thereby the physical, subtle and astral bodies are getting purified.

(2) Swasthya Samvardhan Andolan (Movement for conservation of health)

The root of disease becomes firm because of improper diet and improper habits. People have to be explained the method of taking proper diet and the principles of health. Easy methods of natural treatment by incense, clean air, water and soil should be taught. The practice should be started of pragyayog, surya-namaskar, yogasan, pranayam, bandh, neti etc. To-day revolution in cooking is necessary, by which sprouted grains, use of skins of vegetables, cooking in proportion and use of vegetables, seasonal fruits, salads etc should be taught and practised . We will have to learn once again the harm done to health by tight clothes, beauty-aids and ornaments.

2 - Very simple , harmless and useful jungle medicines' powder proves very beneficial in freeing oneself from disease. They should be extensively promoted. By a study of the book **Jadibuttiyon dwara swasthya sanrakshan** (protection of health by roots and herbs) many people can benefit. The

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powders of jungle-herbs can be obtained from Shantikunj, Haridwar.

3- Swasthya sanwardhan pustakmala- (Health preservation book series) For the purpose of protection of health, useful literature has been prepared (on every problem of health) by Yug Nirman Yojana, Mathura. Effort must certainly be made to take this to the people through jhola pustakalay or through gyan-mandir.

4- Mental health- Mind is the central pont of life. Regular study and satsang (study of scriptures and company of good persons) is necessary to keep it clean. Just as it is considered essential to clean the body daily, in the same way to remain mentally healthy, mind has to be kept clean with the broom of good thoughts. Jealousy, malice, hatred, lust, anger, greed, attachment - to control these metal distortions and perversions, the study of good literature (i.e. religious scriptures) is a panacea. Injurious diseases like heart-disease, diabetes, mental upset, tension, madness, hysteria, blood pressure, and paralysis etc are produced because of mental perversions. Thus, first the disease starts in the mind and then in the body. This principle is a definite truth. To be free from them, mind should be treated first.

5- Atmik swasthya- Through worship we can maintain the health of the soul. Being a part of the Supreme, the atma or soul is pure. But layers of viciousness from the atmosphere have covered it. These should be cleansed away by regular worship.

(3) Nari Jagran Andolam
(movement for the awakening of women)

Woman is the image of divinity. As such there are faults in everyone. Only God Supreme is totally innocent and without faults. Woman's spiritual activity is part of her soul's special nature. The way she leads a life of high ideals in the form of

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daughter, sister, wife and mother, one can say that man, with his enterprising nature may be alright in his place , but from the viewpoint of spiritual wealth, he will always be behind women. Because of her responsibility of procreation, she may have remained weak, but seeing the wealth of spirituality in her she is more deserving of God's compassion. The fast approaching new era will be definitely full of spiritual beliefs. The entire body of administrative machinery, religion, economics and society will be re-created at that level. In such a situation, woman will have to play special roles in every sphere. If we keep a bright future in mind , then women's awakening will prove to be the biggest task of our times.

1- Yug Nirman Mahila Mandal (women's association) must be organised.

2- Yug Nirman Yojna, Yug Shakti Gayatri (Gujarati) and Akhand Jyoti and literature is liked more by women. If they get this literature regularly for reading, they become enthusiastic and within a few days they too start contributing to the activities of women's organisations. Therefore Mahila Mandal should prepare a list of educated women in the town and then become active in going to them in the afternoons. The purpose of these visits is to give the women the literature on nav-nirman (creation of a new era) and to take the literature back after they have read it.

3- Planning of weekly satsang (reading scriptures and discussion about God).

4- Superstitions, blind beliefs, bed social customs and social perversities have brought the downfall of Indian society and women had to undergo extreme suffering. Now the philosophy of removal of the social evils and bringing about women's uplift is considered an integral part of the plan for women's education. Needless to say that the to-day's educated girls have to bear

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unnecessary mental load and remain deprived of the useful and necessary information regarding practical life. Women can come together and perform the sacramental rites of Punsawan mundan (shaving off of the child's first hair on the head) and anna-prashan (making the child eat the first morsel of cooked food). Through the teachings associated with these rites, a new trend in thinking can be started in that family.

5- On the birth-day and marriage-anniversary, if the women from the organisation go to the member's home with a gift of flowers and batasha (sweet), and extend good wishes, they will come close to each other.

6 - Restrictions on women must be immediately removed. Freeing her from the purdah system must be implemented.

7 - Woman must be given time to be free from domestic responsibility so that she can do social service.

8 - The first task for those who desire women's uplift and who desire to remove the handicapped condition of half the public of India is to create a desire for it in the women in their own homes. They should make them worthy, encourage them to go forward and by giving them guidance and co-operation, let them work in their fields.

9 - The spread of women's education is essential. The Indian woman has time in the afternoons. At that time schools should be conducted in every street. These schools can be started in the streets with a little effort. Any educated woman from the mahila-mandal can take the responsibility of teaching.

(4) Satpravrutti Samvardhan, Dushpravrutti Unmulan Andolan (Movement for nurturing good activities and removing bad activities)

Man is made of dev (divine) and asur (evil) elements. Good and evil both reside in man. These develop depending on the

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situations. In good atmosphere divine element and goodness develops, and gentlemanliness and greatness increase. If bad atmosphere exists, then its influence brings out the bad tendencies hidden within a man's heart and man's thinking and action becomes of a very low level, leading to downfall.

1- It is the task of the intelligent persons who lead the society to create such an atmosphere, start such a movement in which people relying on idealism at least get the benefit of respect.

2 - Nothing has been done to support and develop good activities and to reward them. What should have happened is that the extent to which attention is given for curbing evil, at least that much attention should have been given for lauding goodness and rewarding ideal enterprise. Crime and punishment are negative aspects. More important than that is the other aspect whose nurture and support is as much essential as punishing immorality.

3 - People's opinion must be united and profound for preparing an atmosphere against immorality. This experiment should be started from our homes. Those children whose activities are praiseworthy, should receive proper co-operation, support, love, respect and reward. Those who are committing mistakes and going on the wrong path, should be ignored.

Criticism, beating, non-co-operation should be adopted according to situation, by which the person on the wrong path comes to know about the displeasure and criticism from his family. This policy can prove very helpful for the emotional development and balanced organisation of the family.

4 - One will come across many ideal persons who were not encouraged by anyone because of their poverty. Such persons should be encouraged. Such ideal people who are dead, on their death anniversary, offering of flowers on their pictures, planting trees in their memory and informing people about their

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life-stories should be done, so that people get the encouragement to go on the good path and do service to the people.

5 - We have to bring into use the weapon of repentence for fighting against the bad habits and bad tendencies in our personal lives. For self-purification the mantra 'har din naya janma, has raat nayi mout' (every day a new birth, every night a new death) proves very effective. Throughout the day we must observe our mind's activities. At bedtime at night, one must repent for our day's mistakes in the form of physical punishment such as doing sit-ups by holding one's ears, slapping one's own self to stand up for some time, remaining awake for some time instead of sleeping, and cutting down in the meal or undertaking a fast. In this way this process of repentence must be finished every night by self-punishment and warning the self not to commit such mistakes again. Every morning on getting up, one should think that to-day it is only one day's life, and it will die with the night's sleep. If every morning the day's routine is prepared to live this one day's life in the best manner, then without doubt that will be spent in an excellent manner.

6 - Struggle is also necessary for the creation of a family. Proper love should be given to wife and children, the elders and the youngsters and full attention should be paid for their facilities. At the same time strict watch should be kept to see that no one in the family goes on the wrong path and becomes addicted, develops bad tendencies and is bad in conduct. Propriety must be protected at all times. This struggle should be kept gentle and affectionate to the extent possible.

7 - The struggle against orthodoxy and impropriety can be made even against elders and the very old. It is the duty of the young ones to respect the elders, to look after their needs and physical comforts and this courtesy must be maintained in every condition, but one must courageously deny to co-operate with

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their improper wishes and orders.

8 - The traditions of differentiating between the high and the low, untouchability, purdah and prohibition of women are evil blots on humanity. The question is not of Hindu traditions but of discretion and human justice. If some improper tradition starts in some sect or some country, it does not mean that it is proper and just also.

9 - The wall created between man and woman is totally unjust. If the prohibitive customs of purdah and denial of re-marriage to widows are proper, then they should be applicable equally to both men and women. If they are improper, then they should be removed for both. Similarly the different attitudes shown towards boys and girls in a family are in no way just. These foolish beliefs have taken deep roots in the Hindu society.

10 - An activity of despise, non-co-operation, opposition, resistance and struggle against bad elements will have to be started.

Movement for the removal of bad customs

All people in the society do not determine their works based on discretion. Most people are tradition-bound and keep adopting the prevalent customs without thinking. Many of the bad customs are only harmful to the society. Men with will-power, boldness and the ability to struggle are required for uprooting and throwing out these bad customs. A big headache has occurred in the Hindu society because of bad social customs. There are so many customs which require large expenditure of money. It is not possible for most common persons to have large savings in this era of inflation and high prices. If these expensive bad social customs are to be satisfied every day, then no path except the dishonest path is available for it. There is one another way, that is, by tightening the belt and to survive only on meagre food and instead of giving milk to the children, to save that

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money and satisfy the witch of evil social customs. The third method is to sell off the utensils and the house, take loans from friends and relatives for the work on hand, and then to lead a life of want and contempt. The interest on the loan then sits on the head. Even with all this, our mental weakness does not allow us to think whether these evil social customs are necessary. Can these not be reformed or changed?

1 - The perverse form of caste-system must go

Brahmaji gave his four sons four programmes and divided them into four castes. All the four powers namely, gyan, bal, dhan and shram (knowledge, strength, money and labour) were essential for the society. The four works were divided among the four sons with the view that for fulfilling their necessity the work may go on from generation to generation and skill and improvements can increase in them. They were all blood-brothers, therefore there was no question of high or low between them. The respect, importance and status of everyone was neither less nor more. The brahmans' excellence remained because of showing their greatness by greater renunciation and penance but the other castes were also not considered low. The situation to-day is something else. The four castes have been divided into innumerable castes and sub-castes and this has resulted into great division and disorganisation in the society. This has happened to the extent that the people of the same caste started thinking of high and low in their sub-castes. This is an insult to human unity. The castes should be based on organisation or speciality, but there should be no place for the belief of high and low.

2 - Child-marriages, marriages of unsuitable persons

Child marriages should be condemned and their harmful effects should be explained to the people. It has harmful effects on the health of the couple, on balance of mind and on the

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coming generation. It is also necessary to stop marriages between people who are not suitable for each other.

3 - Condemning the begging profession

For a capable person, begging is against his self-respect and honour. A man goes towards downfall by losing his honour. It is sad that this tendency has increased very much in India. Those who are completely handicapped, incapable, those who have no near ones to assist them, their arrangement should be done by the government or institutions through donations from the society, so that these handicapped persons should not lose their self-respect by spreading their hands and they can do some useful work in the time saved. It is better that such social welfare institutes are established from place to place and generous people should help the poor people through them.

4 - The uselessness of mrutyubhoj (feast in the memory of the dead)

It is an insult to the dead person to have feast like a marriage feast in a family within two weeks of his death. Feasts are a symbol of happiness. If death is a symbol of mourning, then what is the aim of the feast? It is proper for the friends and relatives of the dead person that if they are unable to help the dead person's family in any way, at least they should not damage the family by giving advice for the feast. To give peace to the departed soul religious activities should be undertaken. In connection with the shraddh ceremony in remembrance of the dead, good work should be done by which humanity is helped in some way. That being the real symbol of shraddha (faith) it can be called real shraddh (real faithful remembrance).

5 - Control over population-growth

The results of blindly producing children and increasing the family are before everyone to-day. An individual, the society and the nation to-day are troubled by the problems of health,

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education and housing. From the viewpoint of the interest of the individual, nation and the world, it is essential to keep the population limited and under control. The nation has to suffer from the curses of hunger, famine, rising prices, corruption etc. When nature exerts with force to regulate the world, we can see only signs of destruction in it. Therefore men should themselves exert to solve those problems. This can prove to be the best and beneficial thing.

6 - The practice of animal sacrifice

The number of devi-devtas described in the scriptures is sufficient enough, but not satisfied with them, people have created so many more devtas (deities) for every caste, every dynasty, every village that it causes surprise. They offer them chicken, eggs, buffaloes, goats, pigs etc as sacrifice. What an irony that these devtas symbolising compassion and love 'drink' the blood of their own children such as birds and animals!

7 - Ghosts and witch-craft

By creating the false mentality of ghosts, witches and madness, ozas (a type of priests) badly exploit innocent public mentally and financially. They lead astray the innocent people by telling them that their mental diseases, physical troubles and the troubles in their daily lives are because of ghosts. The effect of such illusion is so injurious that sometimes it causes danger to the life itself.

8 - Removal of lack of education

Removal of lack of education is extremely essential for national progress. To fulfil this project both the governmental and non-governmental sectors should make joint efforts. If they co-operate fully with each other, even then this very important necessity of our time can be tackled easily. Among the adult uneducated persons, most are busy in earning their bread, and their education can be undertaken only during their free time.

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For men, such time can be night-time. For them adult night-schools should be arranged. For women, afternoon is the time when they are slightly free from cooking and other domestic work. For them schools for adult women can be conducted between two to five in the afternoon.

9 - Purdah System

There never was a purdah system in our country. In ancient times women were working in every sphere and they had open freedom for studying, proving their worth and giving benefit to the society by their talents. They never had to stay under restrictions anywhere. It is not merely enough to have some woman discard the ghunghat or prepare her to reject purdah for totally eradicating this injurious tradition. In reality, practical efforts should be made to create self-confidence in women so that they do not consider themselves as dependents, protected and weak but independent and capable of accepting the challenges of situations. The purdah system started when foreign invaders looked upon women with lust and kidnapped them. Now such situations do not exist, so purdah - system is also unnecessary.

10 - Opposing obscenity

Obscene literature, titillating pictures of half-clad young women, dirty novels, films full of lust, dirty songs, unlimited sexy gestures, crossing the line of the natural modesty of women, discussion of bad actions in a dirty manner etc. all these come under obscenity. This casts a bad effect on married life and makes the body and mind hollow. Such pictures, calendars, books, sculptures and other gadgets should not be kept in our homes. These create perversities in immature minds. For opposing obscenity, public opinion should be prepared, the public should move out in a procession and burn the obscene literature.

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6- Movement for freedom from addictions

The harm done by intoxicating materials is known to everyone. This bad activity is increasing among our nation's young generation on whose shoulder lies the responsibility of the new creation of our nation. When the limbs and organs of the body are developing and when the life-force is increasing during youth, the bad influence of intoxicants makes them inactive and weak. This is a very sad situation. The addiction to liquor, ganja, charas, cigarette, tobacco etc. is so popular among young men and women, that those who reject them are considered orthodox. To-day there is the necessity of systematically opposing this activity of addictions. We will have to inform people in this connection that this is not a thing of fashion. This is also not the method of showing oneself as civilized. All the social-welfare institutes must undertake the following programme for conquest over this demon.

1- From time to time call reputed persons during discussions and explain the harmful effects of addictions to those who are addicted.

2- Inspirations by the priest on the occasions of yagya, sacraments and katha (spiritual tales) to give up addictions.

3- In the lectures by monks, saints and sages, to call upon the people to give up this bad activity. To inform people about the harmful effects of addictions by examples and logic.

4 - To organise for the purpose of assistance, men and women who are free from addictions.

5 - To arrange discussions and seminars by welfare-minded doctors and make people aware of the physical, mental, household and social injuries because of addictions.

6 - One can hope to succeed if the members of the family, children, wife and close friends put constant pressure on the addicted person.

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7 - Through the programme for freedom from additions, to take out processions with flags and banners. To advertise in the newspapers, to ask the government to prohibit legally the production and taking of intoxicants.

8 - Heart-rending accidents due to addiction should be published in bold letters in newspaper and magazines.

9 - The set of books published by Yug Nirman Yojana, Mathura for movement of freedom from addictions should be taken to the people through jhola-pustakalay (shoulder-bag library) gyan-mandir (chariot for distribution of books) or through sale and in this way try to bring about a change in the thinking of addicted persons.

(7) Movement for opposition to mad spending in marriages.

The creation of society starts from family and family's creation starts with marriage. Every new marriage creates a new family. In this connection it is essential that the auspicious beginning of a marriage should start in a good atmosphere which will go on producing beneficial results till the end. It is said that well-begun is half done. If the beginning of something starts with durbuddhi (perverse intelligence) and durbhavna (perverse feelings) its development will also be with conflicts and dissatisfaction and this process in the end will make it unsuccessful. What should one say about the indiscreet customs of our society? Marriage has become a waist-breaking burden. The people from the boy's side demand very large sums of money and other costly goods. The people from the girl's side demand very valuable jewellery and costly clothes. Those coming for the marriage desire glamourous marriage procession, music-band, fireworks, great feast and a five-star welcome. At every step so much is required, that in that only heavy expenditure takes place. Ultimately, from where can this extra

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money come? In to-day's condition one can hardly make both ends meet with honesty. It is very difficult to save. When it has become so very necessary to spend such large amount in marriage, then there is no alternative except to collect money by dishonesty day and night. Only immoral means remain like corruption by government servant, stealing by a worker, adulteration or giving less weight by the trader and for doctor to make the patient afraid and take more money. Those who are not capable of clever stealing which can remain hidden, they resort to stealing, dacoity, robbery, killing, thuggy, dishonesty, breach of trust, exploitation kidnapping etc which carry with them bad name and punishment also.

Crimes are increasing very much in our society. The activity of stealing and dishonesty is flourishing in every sphere. One very big reason for this is the waste in the marriages also. Those who do to do it, they have to helplessly commit these sins. How else can the marriage expenditure be met? The morality and honesty of our society is being badly destroyed by this injurious bad custom. If it is true that the present expensive spending in engagements and marriages is improper, then it is the duty of the discreet patriot that he display some courage for removing this undesirable practice due to which the moral and financial level of our society is crumbling day by day. We should start with our own homes. We will get our children's marriages done without any expenditure at all. Harmony can be achieved on both sides with the principle of 'We shall neither take dowry, nor give it.' If they are to be eliminated, dowry and jewellery should be eliminated together. One sided reform is not possible. The time has now come that we become alert and plan marriages on the basis of lesser expenses, goodness and direction in an atmosphere of simplicity.

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1- Involve boy and girl students in the movement. Efforts should be made to spread this trend of thinking rapidly in every school so that unmarried young men and women get impressed and get involved in the movement for opposing expensive marriages. One should be determined to perform one's own marriage in the ideal manner only, even if one has to face tremendous opposition from own home. In each home persons dedicated like Prahlad should be produced who can go forward courageously on the right path and also display the courage to persuade like-minded persons to insist on moving along the right path only. Unmarried girl students should resolve to remain unmarried rather them getting married to persons who madly want to spend heavily in marriages. If they think that remaining unmarried in this way is more beneficial then this will be their idealism and glorious pledge only.

2- **Movement for taking pledge-** This movement should not be limited only to the students, but should involve every man and woman. For this every family should be inspired. A revolutionary movement in the form of campaign against dowry has been started with organised effort. It is well-known to all that dowry, jewellery and ostentatious marriages are breaking the waist of our society. Whatever is earned is destroyed in the vicious circle of marriage. Eligible girls remaining unmarried, undergoing torture and getting burnt - all these are the results of such madness of expensive marriages. Organised pragyamandals (associations) must come together and start a movement against dowry. For this purpose a movement for taking pledge should be started. People should take a pledge that they will perform the marriages of their sons in extreme simplicity without dowry and without jewellery.

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3- Boycott of expensive marriages

One easy method of opposing is to boycott such expensive marriages, even though they may be within the family or relatives. This opposition will also become a subject of discussions and in future will force people to start thinking along fresh new lines.

4- Fanatic belief of remaing within sub-caste to be removed

In this connection one more point can be thought of , that is, remove the fanaticism of clinging to the sub-caste and declare permission at the panchayat level (meeting of the caste-elders) for marriage within a bigger caste. The grip of sub-caste has become such a big barrier now that because of this reason it is difficult to find worthy mates for boys and girls. One of the big reasons why the boy's parents demand big dowries is this difficulty of finding suitable boy within the small circle of sub-caste.

5- The responsibility of welfare organisations - If the institutions think of eradication of expensive marriages as an important part of their programmes, and join this process in their activities and the innumerable religious and social organisations scattered throughout the country make even little efforts, then with the efforts of all of them, big achievement can be made.

6- Responsibility of progressive caste-organisations

The caste-pachayats (committees of caste-elders) should decide and pass resolutions that in their circles the tradition of expensive marriages will be ended, and by boycotting the customs filled with innumerable blind beliefs, marriages will be performed in simplicity and with least expenditure. If each class removes its barriers of narrowness and expands, then it will

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find that the merger of sub-castes into only one big caste is useful, logical and beneficial from every viewpoint. If the caste-pachayats take up this reformatory work in their hands and engage themselves in completing it, they can prove the usefulness of their existence. Otherwise it will be considered as an irony which is producing narrowness and big divisions.

7- Responsibility of the press

Innumerable newspapers and magazines are published in the country and they all support reforms, discretion and propriety. It will be good if they form a minimum joint programme opposed to expensive marriages and support ideal marriages on a priority basis. In this context, all newspapers should rouse people's opinion and start an organised movement for removing prevalent orthodoxy. If they start publishing the harm down by false beliefs and the necessity of farsightedness through stories, poems, news, articles etc. then they can rouse the public opinion in this direction. Writers, poets and publishers can create and promote such literature which can inform the people about the harmful effects of such marriages.

8- Responsibility of Religion

Much good results can be expected if temples, ashrams, pandits (learned men), priests and centers of religious sects believe that establishing the above beliefs is true service to religion and use their influence in this context. Also publishing in newspapers and magazines congratulations to persons producing such ideals, thoughtful persons can be influenced. If slander, condemnation, censure and criticism is done of those who wrongly insist on costly marriages, then a lot of arrangements can be made for the eradication of this severe rotten disease.

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9- For preparing public opinion against expensive marriages - Yug Nirman Yojna, Mathura has published a set of pocket books against expensive marriages. These should be made available to every one through jhola pustakalay (shoulder-bag library), gyan-mandir (library on wheels) and by sale, so that public opinion can be created for ideal marriages. Permanent solution to the problem can be had only when the public's mind heartily accepts it.

10- Meeting of eligible boys and girls - Progressive caste-organisations, from time to time should arrange meetings of eligible boys and girls so that it becomes easy to choose partners for marriage. The organisers and other respectable persons should also take part alongwith their children in such meets.

11- Organisation of mass marriages- A powerful medium for preventing useless and unnecessary expenditure is mass marriages. Respected persons should present an ideal example by getting their children married in such collective marriages, so that, other persons in the society also follow them. There are many solutions and many paths. The necessity is for walking on that path and producing such examples that the common people's enthusiasm can be roused for following them. The learned and intelligent members of Yug Nirman Yojana should come forward and lead and exert with whatever efforts possible for fulfilling the demands of the time.,

The members of the Yug Nirman Yojana should start this virtuous process in their homes and spread it in the society and the nation. The boy's side should take the initiative. As it is , in every home there are girls and boys, but the initiative is in the hands of those whose boys are eligible. If you are ready for getting your son married without taking dowry, the people from the girl's side will naturally welcome it, and those in a weak

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financial condition will praise their luck for this facility, remain grateful to that generous person, and thank God.

Maximum propaganda should be made where ideal marriages are conducted, and such idealists should be publicly thanked with full enthusiasm. Whatever other methods come to mind, they should be thoughtfully considered and thereby create the ground for flourishing the movement for opposing costly and mad marriages. This demand and cry of the era is extremely essential and important to-day. To fulfil it each one of us should exert with full eagerness and dedication. The biggest and principal necessity of to-day is the movement against madly expensive marriages and for fulfilling this need we will have to do a lot in the coming days. This effort of ours will be definitely successful. Thinking will change in the coming days and the present expensive bad customs in marriages will remain a curiosity for the coming generation.

Now I am compiling and publishing a series of small books. The price for each book in the series is 1.50 rupees. All this work is being carried out with Rev. Gurudev's grace. Through his inspiration, publication of 96-page booklets costing four rupees each under the 'Mahakal series' has started. I am making an effort for reaching out to people through our member workers. I am confident that my brothers and sisters, as usual, will not remain behind, in carrying out my request.

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WEALTH - THE URGENT NEED OF SUFFERING MANKIND

Today money has become uppermost amongst heavenly gifts to man. But the truth is otherwise. Superior Feelings come first and whosoever has them, is godly. Rishis, saints, sages, martyrs etc. are in Daiv category. They are like lamps which spread light everyhwere. All Supremacy of Conscience is the brilliance of deep sentiments. Next comes Knowledge (VIDYA) : this may be called the outer element. Third is Talent (PRATIBHA); it is the ruling element; and then comes wealth (DHAN).

It is man's misfortune that today wealth has taken the first and foremost place. Man wants to become honourable by possessing more and more wealth: whereas it should be utilised in acts of public good. It should not be allowed to lie waste. Water collected in pits and food collected in body rot and emit bad smell and create many diseases. Accumulated wealth degenerates man and society. Hence it is appreciable that one should amass money but it is equally incumbent upon him that it be used in meting the urgent demands of the society.

Like good understanding, noble thinking and superior talents for facing difficulties which hinder the path of planning, constructing and implementing of various programmes, funds are also required. Money should be applied for and, in fact, it should come in readily and affluently. Our history is full of such instances. To quote a few : Sage Vishwamitra needed it for a new creation. His chief disciple, Raja Harishchandra, not only placed his whole kingdom at his feet, but sold his wife and children to mete the demand of his guru. Sant Sudama needed money for his Gurukul. Lord Krishna guessed this, and came to his aid. The Swatantrata Sangram of Rana Pratap was losing momentum for lack of funds. Bhamashah rose to the occasion and presented all his wealth to Pratap to rejuvinate the independence struggle. Buddha's mission was all set for spreading its light to the wide world but the handicap was money. King Ashoka put his all at the Mission's disposal and Buddhism flourished as the most widely accepted religion of the world.

Jagadguru Shankaracharya was starting on his Mission of spreading Vedic Dharma. King Mandhata's whole army and treasure was offered to equip him for the campaigning. Jamunalal Bajaj treated Gandhiji as his own son. He presented a large portion of his wealth to Gandhiji for his activities. In Burma, Subhashchandra Bose was

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weighed in gold and gold ornaments by the enthusiastic masses so that the War of Independence may not face hindrance.This was the tradition in ancient times. Raja Karna kept the minimum part of his salary for his daily needs and donated the rest every morning.

Those times, people were very enthusiastic towards earning money. They used utmost discretion in saving and, from time to time, donated the savings to the deserving Brahmins for disposing it off in acts of public good. They were also responsible for discreet use of the money. Once the Brahmins got the charge of such money, people could rest assured and relieved. In every Karmakand, donation to Brahmins and feeding them forms the important part. In those times, it was given purely for acts of public good. Brahmins had put restraints upon their personal nerequirements and expenses. Their needs and expenses were few. Whatever was donated to them was specifically utilised for public welfare.

Where some have more as compared with others; when the gulf is very wide between the people; there will be bred distrust and jealousy, and it will out in the form of loot-arson, dacoity, murder etc. Persons having more will become frivolous and demons and thus destroy their own selves while they will push others towards a life of disbelief, jealousy, murder and crimes. So the tradition has been to keep so much as will suffice the needs of an average citizen and return the excess in the form of donation and charity for works of public good and social welfare. This results in double benefit to such person - one of being laborious and hard-working and the other of possessing humane feelings. Of course, in the circumstances, amassing of wealth could be treated as justifiable but when people misuse it then no way is left except snatching it forcibly. The gathering storm of Communism is virtually the outcome of meanness of greedy and selfish wealthy class. It will not only wash away all wealth but it will also crush under heels such a useful logic as atheism. Modern Communists are not so much to blame as the narrow-minded wealthy classes of today. They have set the fire ablaze against the rich. Had they continued as before, then man would have kept his pride and glory - people would have been all praise for his charitable actions and he would have been given some relaxation in keeping personal property. But when this tradition is being broken, then there can be no other solution but of grabbing it by force.

Therefore, it is essential that the rich must act as trustees to the wealth and ensure its utilisation in ventures of progressive return and acts and purposes of public welfare. This was the perfect tradition. But it is being done away with by the rich due to their lesser understanding and incompetence. Had they not forsaken liberality, it is certain that ancient SPIRITUAL COMMUNISM would have emerged as the best and universally accepted economic system. There is still a chance.

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The liberal rich class can prove the efficacy of this system if they are made to realise that voluntary relinquishing of the wealth can prove beneficial to them as well as to the society. This is the practicable alternative of Communism.

Where there is accumulation of wealth, the Creator's will be also conveyed that this God-given blessing is expected to be utilised for solving the problems of life and death of the people. This wealth is only a cow's crumb and it ought to be used as such. It must not be hung upside down with hands and feet bound. This is not for quenching the physical demands and lust; this is not for satisfying one's 'ego'; this is not for squandering away like some like ill-gotten gains. This heavenly blessing should be used for rejuvinating the almost dying mankind. Multiplying it greedily, bestowing it on some selected few, is like allowing good traits and propensities to die a writhing death. The rich must keep in their minds that the wealth they have amassed by hard labour, ought to be spent likewise with prudence.

Some bitter truths must be kept in mind by the rich class. In coming days, it will not be the rich only who will be honoured; instead, they will go down in history as heartless tyrants who turned their heads away from the plight of groaning humanity; they will be remembered and abhorred as such. Storm of the new set-up of society is fast approaching in which wealth will be owned by the society and not by the individual. Every individual will have to work to his utmost. None will be allowed to live on the money got by usury - not even the sons, grandsons, nor the great-grandsons. The government has been depriving the public by degrees of the wealth in form of wealth-tax, super-tax etc. In coming times, this system will be further tightened and, except the really incapable women and children, none will be allowed to succeed to their forefathers' property. In olden times sensible persons gave away the wealth of their ancestors to the society in the form of 'Shraddh' and earned their bread by hard and sincere labour. Coming times will see the forcible enforcement of this system. In no circumstance, one will be allowed to feed and gloat on ancestral earnings. Those who are enjoying this facility, are wasting away their abilities and talents by leading frivolous lives and are belittling their acumen and setting mean ideals to their progeny. No one would like to present a waste (wasted children) to the society.

If the rich class realises that earning and accumulating of wealth is not as necessary as its discreet utilisation, then he can create a workable understanding. As soon as he becomes aware of this, the bonds of greed and lust fall off and he finds the god of public welfare standing before him with stretched arms. If even an iota of superior consciousness is present in him, he will not be able to send him back disappointed.

The wise should show their understanding like Bhamashah.

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Persons having awareness must be given a violent shake-up and made to realise that their tight-fist in this hour of resurrection is unwarranted. Even Riskhas and Vanars had rushed with bare hands without caring for their lives. Today, we have to pitch ourselves - not against ten-headed Ravan, not against one hundred Kaurava brothers, and not against Sahastravahu with one thousand arms but against all-devouring MAHA ASUR, ruling and dominating millions and millions of people with all its evils and sins and devastating tendencies . Now no one should remain a disinterested spectator but rise up with whatever weapon he has.

For a new creation, money in abundance is needed. Many Gyan Yajnas will have to be organised for prachar; Prachar facilities and pracharaks and sufficient Sahitya in every language will be needed; many temple-buildings have to be constructed; equipments for them are needed; Vyayamshalas are needed. The Religion-system needs a fresh shake-up. Arts and talents need proper channelisation and full utilisation. There is a gigantic Education plan for being put into practice on public level. Fully and well-equipped Srajan Sena would have to be thrust into the fray. It has to fight a pitched battle against sins, evils, ignorance and deep-rooted perversities. Many Rana Sangas with eighty wounds are approaching from all directions; and they have to be nursed and looked after effectively. These all require lot of financing. This cannot be gotten from greedy and shameless and unfeeling persons. These requirements will only be met by awakened souls with superior sentiments. It devolves upon the liberal and charitable rich class to rise to the occasion and return to the society and mankind with all sincerity whatever they have earned and amassed. God of the Era has given a call to Laxmi and it must pour in through any source whatsoever. None should try to stem the tide.

Every member of Yug Nirman Pariwar ought to improve his concept of liberality and come forward. Ten paise daily and one hour was the primary devotion. This was only the beginning but not the end. Everyone including those who get only enough for daily necessities, must donate one day's earning so that one worker feeding himself from that donation, may be able to fight against the omnivorous demon. The problem is not shortage of money - it is narrowness of heart. If we can cultivate even this small bigness of heart, we will realize that the so-called poor has in reality so much of something.

Yug Nirman Parijans should not think of making money and ornaments and property etc., instead they must plan for creation of a new world. This would be the glory befitting **Yug Planners - Yug Senani.** ■

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